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EDUCATIONAL MOVEMENTS OF TO-DAY

WALTER ALBION SQUIRES, D.D.

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EDUCATIONAL MOVEMENTS OF TO-DAY

An Attempt to Define, Analyze, and Evaluate Some of the Educational Tendencies of To-Day as They Exist in the Schools of the Church and the Schools of the State with a View to Discovering Their Significance for Morality and Religion

BY

WALTER ALBION SQUIRES, D.D.

Author of "The Week Day Church School," "A Parish Program of Religious Education," "Psychological Foundations of Religious Education," "The Pedagogy of Jesus in the Twilight of To-Day," et cetera.

PHILADELPHIA

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As a token of gratitude for the help he has rendered in gathering many of the statistics which appear in this book and in recognition of his heroic opposition to antireligious teaching in some of our higher institutions of learning, this volume is dedicated to L. A. Tatum, Esq., of Tallahassee, Florida, by

The Author.

INTRODUCTION

WHAT is to be the future of the free Church in the free State? Who can answer that question? It is a question of the most profound importance not only for organized Christianity but for the democratic State itself.

Dr. Squires has attempted to evaluate trends in the modern educational field in reference to the Church-State or, perhaps better, the Christianity-State situation. An element of speculation, as Dr. Squires writes, has of necessity entered into his discussion. Not everyone will agree with all that Dr. Squires holds to be true or about to happen, but everyone who is interested either in the future of Christianity or in the future of the democratic State will profit by reading Dr. Squires's book and giving earnest attention to the problems he raises and to his suggested solutions.

Dr. Squires writes out of years of experience in the field of religious education, particularly in connection with the movement known as the movement for week-day religious instruction. That movement, with its history of remarkable growth, raises and suggests the basic problems to which Dr. Squires gives attention.

HAROLD MCA. ROBINSON.

Philadelphia,
September 18, 1930.

AUTHOR'S PREFACE

Ours is an age of unrest in educational circles. New movements are stirring in both public education and religious education. Not a few attempts have been made to analyze and interpret these movements, but as a rule such attempts have been confined to one or the other of the two phases of education which have been named. They have been attempts either to analyze and interpret movements within the schools of the State, or movements within the schools of the Church. The present volume is based on the conviction of the writer that public education and religious education are so intimately related that neither can be studied to best advantage when the other is left out of account. This book is, therefore, an attempt, not only to analyze, interpret, and evaluate the movements in the educational circles of our day, but to see these movements as a whole, in order that their relationships may become manifest and a way discovered to the solution of the important problems with which these movements are involved.

An element of speculation is practically inevitable in any attempt to interpret movements so complicated as those which are now taking place in the educational world. Facts must be gathered with care, it is true, but the significance of the facts must likewise receive attention. It is with regard to the significance of facts that opinions are apt to vary most.

However, if we study facts in the light of reason, history, and common-sense experience, opinions ought not to vary so much as to be absolutely irreconcilable. What has been said will indicate the methods which I purpose to pursue in this volume. Facts will be sought at first hand. We shall make some original investigations in the field of public education in order to discover just what is taking place there. We shall study some public-school textbooks in order to determine what changes are taking place in the curriculums of our tax-supported schools. We shall glance into some of the textbooks on psychology and sociology used in our higher institutions of learning in order to find out what is taking place in the colleges and universities of the land. We shall analyze certain character-building curriculums.

Some of the more important movements in religious education will be studied with care in order to determine the extent of the said movements, their achieved results, and their significance for the educational future of our nation. Constant attempts will be made to discover which movements in education are in harmony with our system of government, and which are not.

The last three or four chapters of the book will be concerned chiefly with problems growing out of the adjustment of our two educational systems to one another. It is in this field of educational adjustment that large and difficult problems have emerged within our nation during the past decade or so. Perhaps a detailed and final solution of these important problems is too much to expect, but if our preliminary studies have been faithfully pursued and

our conclusions logically established, we may hope for some general suggestions for a solution of them, suggestions which will not be altogether devoid of value.

The writer has found the book, "Religious Education and the State," by Jackson and Malmberg, an accurate and valuable source of statistics. He wishes likewise to acknowledge the help he has received from Mr. L. A. Tatum, of Tallahassee, Florida. Mr. Tatum has made extensive investigations in the field of higher education and he graciously put not only his findings but much of the material on which his findings were based at the disposal of the writer. Mr. A. Pichard, of Tallahassee, has been associated with Mr. Tatum in his activities and the writer is likewise indebted to him for valuable assistance.

WALTER ALBION SQUIRES.

Philadelphia, Pa.,
July 1, 1930.

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PART I

MOVEMENTS IN PUBLIC EDUCATION

"All thy children shall be taught of Jehovah; and great shall be the peace of thy children."—Isa. 54:13.

CHAPTER I

A TREND TOWARD RELIGION IN PUBLIC EDUCATION

The complaint is sometimes made that our public schools are becoming "godless." On the other hand, there are those who look upon our system of public education as the finest element in our civilization, and who seem to consider its methods and objectives above reproach. The question as to whether or not there are antireligious tendencies in public education which are capable of converting our public schools into "godless" institutions is a problem which I do not wish to discuss in the present chapter. Our public-school system has become vast and complex. It is conceivable that there might exist within it tendencies setting strongly toward an appreciation of religious values and at the same time other tendencies strongly antireligious in their nature. Moreover, our public schools do not exist apart from the life of to-day. They are immersed in it. If there are currents of thought antagonistic to religion in our civilization, we may expect to find these currents reflected to a certain extent in our schools, even though conscientious efforts are made to guard against them. The struggle between religion and antireligion is an age-long struggle. It comes to a crisis now and then in human history. There are

signs that we are approaching such a crisis in America to-day. If such be the case, we should expect the two opposing views to clash with one another within our educational system. It is in education that the battle will be waged. The side which secures most influence in education will have a tremendous advantage.

Our aim in this first chapter will be to examine some of the outstanding educational movements of to-day with a view to discovering whether there be any which have favorable significance for religion. We need to keep in mind the fact that an educational movement may have favorable significance for religion even though its announced objectives may not seem to contain anything of distinctly religious value. A movement has significance for religion if, as a whole, it is likely to reveal the basic need for religion in the educational program. Therefore, in studying any educational movement we shall inquire first concerning any inherent religious value that the movement may possess, and second concerning the possibility of the movement's revealing the need of religion in educational programs.

EDUCATION AND FULLY DEVELOPED PERSONALITY

A marked change has taken place within the past few years in our conceptions of the scope of education. The Herbartian method of teaching, so popular a quarter of a century ago, has well-nigh disappeared. It has gone, not so much because of any inherent defect, but because of the fact that conceptions of the scope of education have changed. Her-

bart's procedure was excellent for imparting information, but we have come to see that education is something more than the imparting of information. Modern education takes as its field the whole personality of the child. When it keeps its balance it does not belittle or neglect the intellectual side of human culture, but it does seek to develop the whole personality of the pupil in a way that intellectual culture alone can never secure.

The enlarging view as to the scope of education was early manifested in attempts on the part of public educators to provide more adequately for the physical development of the pupils under their care. Physical education became a part of the school program. School physicians were employed to look after the health of public-school pupils. Courses in physiology underwent a change. They had been largely abstract studies concerning bodily structure and physical functions. They became practical courses in personal hygiene. Play came to be recognized as possessing large educational value. Open-air schools for children of tubercular tendencies were established in many cities. Milk and other wholesome food was provided for children not able to secure these necessities at home.

These provisions for the physical well-being of the child indicate that public-school leaders have enlarged their conception of the scope of their task. These leaders see that education in order to be efficient in matters of intellectual culture must look out for the physical nurture of pupils as well. In recognizing this relationship of intellectual culture to physical well-being, public-school leaders have taken a step

toward a conception of education which is coextensive with the whole personality of the pupil.

Widening of educational vision has come with the discovery that if the public schools are to be efficient in their nurture of that segment of the child's life which comes under their care, they must make sure that proper social and recreational experiences are provided for children in their out-of-public-school hours. School clubs, scouting, school parties, dancing —these are some of the activities which many public schools are developing in a program of extracurricular experiences for their pupils. In many communities the public schools are thus taking over more and more a sort of supervision of the pupil's life in its more important phases.

In not a few communities the public schools have established relationships with machine shops where the pupils of the school are being taught certain trades. Public-school credit is given for work done in these shops even though the public school makes no attempt to supervise the work done there. In other communities the public schools have given credit for chores done at home. It has become common for public schools to offer credit for the study of music under a private teacher. In such cases the school authorities do not usually make any inquiries as to the teaching ability of the private instructor in music. They take for granted that a fair degree of proficiency will be possessed by anyone following this work as a vocation.

This tendency of the public school to include within its educational vision the whole personality of the child is one of the reasons why character educa-

tion is receiving so much attention in public-school circles at the present time. Moral character is of more importance than mere knowledge, and, just as soon as public-school teachers conceive of their task in terms of the development of the whole personality of the pupil, it becomes inevitable that moral education should receive marked emphasis. This matter of character education is so important that we must return to it again for fuller treatment. It is mentioned here because of the fact that it is one of the most outstanding results of the enlarging conception as to the scope of education.

Perhaps enough has been said to indicate that in public education we are moving on toward a system which will make provision for the efficient and harmonious development of the whole personality of the pupil. The intellectual, physical, social, and moral needs of the pupil are all being taken into consideration by the public-school curriculum builder. The public schools have taken as their goal the development of as well-rounded and perfect a personality as each individual pupil is capable of attaining.

This movement of public education toward a program which will minister to all the needs of the pupil has a twofold significance for religion. Followed on to completion it can hardly fail to exalt religion as an indispensable element in the educational program. Just as public educators discovered the need for physical nurture as a condition for satisfactory intellectual nurture, so they will discover, if they have not already done so, the necessity for religious nurture as a condition for the development of moral character.

But the movement we have been studying has a

deeper significance for religion than that which we have just mentioned. It will do something more than lead on to a point of understanding where religion will be seen to be necessary for education. In setting up as its goal the development of the whole personality of the pupil, the public school is moving to grounds distinctly religious. The realization of life's highest and richest possibilities and the attainment of perfect personality have long been a goal of the Christian religion, as they were a goal among the farsighted prophets in that religion out of which, to a certain degree, the Christian religion sprang. The Founder of the Christian Church set an infinite ideal before the individual when he said to his first followers, "Ye therefore shall be perfect, as your heavenly Father is perfect," Matt. 5:48. The finest souls of the Christian centuries have been those who have felt the call of their religion to never-ending growth toward perfect personality. "Beloved, now are we children of God," wrote the Apostle John, "and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is." I John 3:2. With an idealism equally lofty Paul wrote to the Philippian Christians, saying, "Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus," Phil. 3:13, 14.

In view of the foregoing evidences it is not unreasonable to hold that, in regarding perfect personality as its goal for the pupil, public education is draw-

ing near to the Christian religion. It is not saying too much to state that the presence of such a goal in public education is an evidence of the far-reaching influence of the Christian faith. There is a sense in which this worthy goal of the public schools is borrowed.

There is still another way in which the setting up of this goal by the public schools will have significance for religion. It will lead to something more than the recognition of the fact that religion should have a place in a program of education intended to develop the personality of the pupil in all its phases; to something more than the establishment of goals akin to the goals of religion. It will raise the question as to what is the most perfect type of personality. In their quest for an ideal of personality, conscientious public-school leaders cannot logically ignore the ideals which religion has set up for the individual; once started on this quest, they will not be content with anything less final and satisfying than the perfect ideal revealed in the Man of Nazareth and his teaching. There is a very real sense in which the setting up of ideal personality by our public-school leaders as their goal for the pupils will open the way for the coming into their lives, as never before, of Him "whose right it is" to rule.

Sooner or later public-school leaders will be brought face to face with the problem of whether or not education is capable of reaching the high goal they have selected, without the assistance of the Christian religion. I am inclined to believe that, ere the public schools have pursued their quest very long, two causes of failure will begin to manifest themselves.

The first of these causes has to do with the disintegration of the goal itself. Can goals so nearly like those of the Christian religion be maintained in their purity and integrity without the constant support and nurture of the religion which gave them birth? One does not need to be very extensively informed in educational matters to know that there are increasing evidences that this cannot be. Bertrand Russell belongs to a school of secularists who have renounced religion. He and his disciples still cling to certain ideals which the Christian religion has helped to produce: a warless world, for example. But how does it fare with ideals of personal conduct when religion is discarded? Russell is the father of several little children. He says he does not intend to teach them that fidelity to one life partner is either necessary or desirable.[1] His ideal for personal conduct in matters of sex is that of promiscuity and not that of monogamous marriage. Cut off by his unbelief from a consciousness of God and eternal life, his ideals as to what is good in human relationships have become such as his statements indicate. With him ideals of perfect personality have fallen into disintegration and decay. That all our high ideals of personal character would thus fall, were they severed from the great religious conceptions which gave them birth, is not an unreasonable conjecture.

Even if public education should succeed in maintaining the integrity of the goals which it has taken over from the Christian religion, there is the further problem of whether or not it could make any notable progress toward their attainment without either in-

[1] Russell, Bertrand, "Education and the Good Life," p. 221.

troducing into its own program those methods whereby the Christian religion has been advanced in the world, or coöperating with such a program carried on by the Church. Christian goals are high. They are not to be attained through any shallow program of ethical culture. They are dependent on psychological changes so profound that they can be likened to a second birth. The goals of the Christian religion, historically, have been most nearly attained in a definite way; namely, through a faith in Jesus Christ as Saviour and Lord. By faith I do not mean, of course, mere intellectual assent to certain propositions about Jesus; I mean the response of the whole personality of the believer to the whole personality of Jesus. Great and high achievement in Christian character has heretofore been most evident in people like Paul, and Augustine, and Francis of Assisi, who claimed mystical fellowship with their Lord. Can we in our day set up goals like the goals of the Christian religion and hope to make satisfactory progress toward their attainment without a program which leads to a like faith in Jesus Christ and a like communion with him?

Is it not a reasonable contention that, if our public schools are to set up, maintain, and make a satisfactory advance toward goals akin to the goals of the Christian religion, they must either teach the Christian religion themselves, or enter a type of coöperation with religious organizations so that Christianity, along with such other religions as the parents of the children may desire, may be taught effectively? That such a type of coöperation is entirely practicable under our system of government is one of the topics

which will be considered in some of the succeeding chapters of this book.

We see then that the movement toward perfect personality as the public-school teacher's goal for the pupil will necessarily bring religion and religious education to the attention of public-school leaders. These leaders will be brought face to face with the problem of religion as a necessary element in perfect personality. They will have to consider whether or not the goals they have chosen can be maintained and approached without the aid of religion. Some public-school people will answer these questions in one way, some in another. If the opinion prevails that religion has no necessary place in life and conduct, the Christian religion will, along with all other forms of religious belief, find increasing difficulty in securing a means of contact with the childhood and youth of the nation. The movement of public education toward religious goals will either make an enlarged place for religion in education, or tend to remove still farther the young life of to-day from religious influences. The effect of the movement on religion will depend on whether an opinion favorable to religion or antagonistic to it prevails in public-school circles. These two attitudes toward religion exist among people interested in public schools and they are contending with one another for supremacy. The question of which shall prevail is fraught with momentous consequences for both religion and education.

CHARACTER EDUCATION IN PUBLIC SCHOOLS

We have seen that one phase of the movement which looks to the establishment of fully developed

personality in the pupil as the chief goal of public education consists in a new emphasis on character education. To this phase of the movement we may well give some special study. For several years character education has received marked attention in the meetings of the National Education Association. It is likewise being given a prominent place in the public-school program in hundreds of cities and towns. Several states have published courses of study for use in character-building activities in their public schools.

I have before me courses of study and syllabuses from eight or ten cities and states, materials which have been prepared for character education in public schools; also the Iowa Plan for "Character Education Methods," which received the $20,000 award offered for the best suggestions on the subject. This is a large enough sampling, it would seem, to yield a reliable estimate of the kind of materials which are being produced for character education in public schools. The cities from which I have gathered these materials are scattered over various sections of the nation from Boston to Seattle. It is probable, therefore, that practically all types of courses are represented.

1. **Materials for Character Education and Methods of Teaching Proposed.** The materials which have been prepared for character education vary considerably both in content and extent. Some states have published rather full courses of study with suggestions for teachers. Other states have hardly gone farther than the publication of leaflets and bulletins dealing with the matter in a general

way. Some of the materials offered are evidently intended for use in a program of formal instruction in morality and citizenship. Other courses have in view projects and free activities for the pupils. Many of the courses seem to be prepared for use in a program in which both formal instruction and free activities have a place.

2. **The Goals Which the Courses Have in View.** Many of the character-education courses make definite statements of the goals which are to be attained through the use of the course. The course of study for character education prepared by the public-school teachers of Fort Wayne, Indiana, lists the following character traits as the goals which the course has in view:

Obedience	Honesty	Trustworthiness
Conservation	Good Will	Loyalty
Perseverance	Cheerfulness	Joyfulness
Courtesy	Courage	

At Winnetka, Illinois, Professor Carleton Washburne has built up an extensive program of character education based almost wholly on the free activities of the pupils. Approximately one half of the time the pupils spend in the schools is given over to character-building projects. Professor Washburne's declared goals are not so numerous as those in the Fort Wayne schools. He aims chiefly at two achievements on the part of the pupils. He names these two desired achievements "farsightedness" and "social-mindedness." By the first he means the ability of the individual to forego some present and alluring pleasure for the sake of a greater though more distant

good. By the second he means the ability of the individual to think and act, not from narrow and selfish motives, but with a view to the well-being of the larger social groups of which the individual forms a part.

The Seattle course of character education names its goals as follows:

"I. To help the child in gaining a wider experience through a broadening of his knowledge of his immediate community.

"II. To awaken in the child a growing sense of his responsibility to the group about him: his home and school group.

"III. To awaken in the child a sense of his responsibility to the larger community of the city; the beginning of a democratic viewpoint.

"IV. To help him to a sense of the passage of time, the progress of civilization, and the connection of the present with the past.

"V. To assist the child in the development of good habits of thought and action in whatever social group he finds himself.

"VI. To help him to develop a faith in the progress of mankind and a desire to assist in this progress."

3. Relationship of These Goals to Religion. Perhaps the illustrations just given may be sufficient for us to decide what relationships the goals of character education hold to the goals of the Christian religion. It is evident that the two sets of goals, that of character education and that of the Christian religion, are very much alike. The list of character traits selected by the Fort Wayne teachers reads like

a list of Christian virtues. Professor Washburne's emphasis on farsightedness and social-mindedness is not new to anyone familiar with what the Christian religion is capable of accomplishing within the personality of the individual. The Christian attitude is essentially one of self-control. It includes that farsightedness which enables the one possessing it to abstain from present pleasures in view of the greater good which lies ahead. Religion gives to farsightedness a range which it cannot otherwise possess, for religion takes eternity into account. Religion likewise offers standards for the determining of the good which nothing but religion can offer. Nevertheless, so far as it goes, Professor Washburne's objective is in line with the objective of the Christian religion. Religion's conception of social-mindedness likewise transcends any conception of it which can be formed without the aid of religion. Professor Washburne would have the pupil identify his own good with the good of an ever-enlarging group of his fellows. Religion carries the enlarging process on until the pupil comes to identify his own good with a good that is universal and eternal, a good which includes humanity but likewise transcends it. Professor Washburne's goal in this matter as in the matter of farsightedness is in full accord with Christian goals, although it does not attain to the universality of Christian goals. It is not unreasonable to assume that the character goals which are making the Winnetka public school famous owe their power to their likeness to the goals of the Christian religion.

It would seem, therefore, that in this matter of character education public-school leaders are moving

in the direction of religion, just as we found them to be doing in the case of their plans for developing perfect personality in their pupils. What was said in a previous paragraph concerning the ability of public educators to preserve and attain goals so much like the goals of religion might be said with equal propriety here.

4. Why Have Public School Leaders Turned to the Development of Character as Their Chief Goal? The material before us contains some interesting suggestions as to why public-school leaders have turned to character education. In the material published by the State of Utah we find the following statement: "Notwithstanding this commendable work of the school, the increase of juvenile delinquency and the unstable condition of society since the World War have led some of us to hope that the public school might become a greater force than it has been in the past for training in morality."[2]

In the character-building course published by the State of Nebraska appears the following statement: "The most baffling problem that the teacher meets in discipline and classroom management is the development of valuable traits of character and personality. Seldom do the problems of teaching information cause worry and discouragement equal to that which is caused by problems of discipline and personality."[3]

These quotations and other similar statements show us that the movement for character education

[2] "Character Education Supplement to the Utah State Course of Study," p. 5.

[3] Quoted in Nebraska pamphlet, "Character Education," from Charters, "The Teaching of Ideals," p. 1.

is not a result of mere theorizing. It is an effort to meet actual conditions. It has been called forth by situations which exist within the schools of the nation and within the social structure of which the schools are a part. Teachers have come to see that the development of character in their pupils is the greatest service the schools can render to the individual and to society. They have come to believe that the nurture of right ideals and the securing of right actions on the part of their pupils is their most important task as well as their hardest task.

5. **The Attitude of Leaders in the Character-Education Movement Toward Organized Religion.** Before attempting to evaluate the character-education movement in the public schools, we need to consider what attitude the leaders of this movement maintain toward religion in general, and toward the Churches and other bodies which make up the organized religious forces of the nation. Do these leaders recognize the Churches as agencies having educational responsibility, or do they think of the public schools as having a practical monopoly of the field? Do they seek or reject coöperation with religious organizations? Do they seek to found their character-building programs on a basis which is broadly religious, or do they attempt to build on foundations which are essentially antireligious? Upon the answer to these questions depends not only the effect that the character-education program is to have over the religious life of the nation, but the ultimate success of the character-education movement itself. Built on a broadly religious basis, such as is in harmony with the fundamental conceptions of

Jews, Catholics, and Protestants, and carried on in coöperation with religious educational agencies, the character-education program of the public school will prove to be one of the most valuable allies that religious education has ever possessed. Built on a non-religious basis and characterized by an unwillingness to recognize the schools of the Church or to coöperate with them, the movement will prove to be a heavy handicap to religious education. Built on an anti-religious philosophy, and marked by a refusal to recognize religious educational agencies, the movement will prove to be one of the most dangerous foes that the religious forces of the nation have as yet faced. The question as to which of these three attitudes is to prevail in the character-education program of the public schools is of momentous importance.

The material before me indicates that each of these attitudes is rather clearly discernible within the character-education movement and its leadership. Some of the plans proposed recognize the place of religion in the achievement of character and voice a desire for the coöperation of religious organizations in the pursuit of the chosen objectives. Other plans ignore the Church and seem to assume that the public schools can do all that is necessary. Some of the materials show by a word dropped here and there that they have been prepared by people who hold philosophical views incompatible with religion.

The Fort Wayne course frankly recognizes the value of the home and the Church as educational agencies and invites their coöperation in the character-building program. The materials from Fort Wayne contain the following statement: "Certainly all of

us believe that the education of the spiritual child is largely a function of his home and his church. None of us would wish to interfere with this function. It is our hope and our belief that in this work of character education which we here undertake, we supplement the work of the home and of the church, and only carry into a wider social group the lessons taught by the home and by the Church School. . . . We bespeak for the program as here developed the sympathy and coöperation of all who are concerned with our boys and girls—all teachers, all churches, all parents.''[4]

Here is a manifest recognition of the fact that the public schools cannot carry on the whole of an efficient program of character education; recognition of the fact, too, that there are spiritual elements in an efficient educational system, and that these spiritual elements belong primarily to the home and the Church rather than to the public school. Here is a frank admission of the necessity for religion in education. Here is a plea from public-school people for the coöperation of teachers, parents, and churches in the great task of supplying our children and our youth with a complete and efficient program of education.

Would that all character-education programs were on the Fort Wayne basis, but they are not! The Iowa Plan seems to be built on the supposition that the public schools are competent to do all that is needed and that coöperation with Church School agencies is neither necessary nor desirable. At

[4] ''An Outline for Character Education in the Public Schools of Fort Wayne, Indiana,'' p. 6.

least the plan was based on the theory that Church and State ought not to coöperate in education. In the booklet describing the plan appears the following statement: "In the appointment of collaborators no inquiry was made as to religious beliefs, it being the position of the research that religious education is assigned to the Churches and private schools by the national Constitution and by established opinion, and that discussion of religious doctrines by public-school teachers is undesirable and forbidden."[5]

The foregoing statement would seem to indicate that those who formed the Iowa Plan held no high opinion of the contribution which religion is capable of making to education, and that they dismissed as unnecessary and undesirable any coöperation in their program on the part of religious organizations. This impression is strengthened when the leaflet goes on to say, "Ill health and anæmia are the basis of moral delinquency and are the nation's greatest liability."[6] If this statement is true, neither the religious educator, nor the educator of any kind, holds the key to the salvation of society. We must look chiefly to the physician and the playground director for help.

Statements like the foregoing make it clear that the Iowa Plan, in spite of its many excellent features, is fundamentally humanistic; that it regards religion as offering little or no help in the task of character-building. It is on the whole an attempt to elevate and save society without the help of religion.

The educational experiments carried on by Professor Washburne at Winnetka, Illinois, have already

[5] "Character Education Methods, the Iowa Plan," p. v.
[6] "Character Education Methods, the Iowa Plan," p. 6.

been referred to. I regard them as in some ways the most significant experiments of their kind yet undertaken. Nevertheless, it seems necessary to rate the Winnetka system of character education as an example of a character-education plan which rests on anti-religious assumptions. In the material describing this plan there are some noble statements which set forth ideals akin to the ideals of religion. "The part of the curriculum most necessary," says Professor Washburne, "is the attempt to give children a deep and abiding sense of the fact that in the world's good is one's own, and that one's own is the world's."[7]

When we look a little more closely into the philosophy lying behind this statement we discover something which we should hardly expect as the background of this near-Christian statement concerning the essential element in the education of the child. A certain part of the pamphlet which contains the statement just quoted deals with the place of a belief in personal immortality in the conduct of the individual. In discussing the matter the pamphlet, "Character in Two Dimensions," says: "How does the Church propose to make the old imperative effective for the more tangible and credible hereafters of to-day? Through education can one's immortality in the eternity of social continuity be made as persuasive as were the old supernatural resurrection and reward? By what techniques may we best continue to utilize the allurements of the 'sweet by and by'?"[8]

[7] Washburne, Carleton W., "The Philosophy of the Winnetka Curriculum," p. 224.

[8] Washburne, Carleton W., "Character in Two Dimensions," p. 11.

Professor Washburne evidently regards the belief in personal immortality as no longer tenable. Substitutes must be found for it in the "eternity of social continuity." We need not deceive ourselves by assuming that a character-education program built on an antireligious philosophy may be carried on in public schools without affecting the religious consciousness of our children. Such a program will certainly plant the seeds of unbelief in the heart of the pupil. Its effect in this direction is much more certain than is the success it will have in establishing the goals which it has borrowed from the religion it denies.

OTHER MOVEMENTS TOWARD RELIGION IN PUBLIC EDUCATION

We have by no means considered all of the movements within public education that have significance for religion. In many of our public schools there is discernible a sort of social idealism, an assumption of a universal brotherhood which lies somewhere in the future and which it is our duty to help to bring to pass. In some schools this goal takes the form of a perfected democracy where there will be equality of opportunity and social justice for all. We need not go into details concerning this public-school eschatology or seek to discover how and why it is being promoted in our schools. It is enough to recall that in its desirable features this far-off goal of human society, as conceived in our schools, is a reflection of the Kingdom of God as preached by the Hebrew prophets and emphasized by Jesus. The fact that this social goal which is emphasized in some of our

schools is evidently similar to the goals for human society as conceived by the great religious leaders of the race is not in itself a guarantee that the goal will be sought in the way these leaders advised.

Public schools seem to be approaching religious standards of human worth in their care for physically undernourished and intellectually backward children. The estimate as to the worth of the individual is rising. Our public-school leaders are coming to see that these defective children have a first claim upon them and that this claim is based on the inherent worth of the individual, not on mere sentiments such as kindliness and compassion. This attitude toward defectives is distinctly religious, distinctly Christian. It goes back to him who first insisted that even a sick and disabled man was of more value than a sheep.

Many public schools have introduced into their program service activities of a benevolent nature. Pupils help to support and carry on the work of the Red Cross. In the Northeast High School, of Philadelphia, a group of high-school boys went for a period of three or four years to one of the city hospitals where a schoolmate lay hopelessly stricken with infantile paralysis. They helped the sick lad with his studies until he received his diploma. I need not point out the fact that such service is religious. "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

Have we not seen enough of the public-school program to convince us that deep down in the life of our schools are currents setting strongly in the direction of religion? Our study, however, has re-

vealed facts which seem to indicate that there are movements in public education which can hardly be classed as religious, that there are cross currents and countercurrents with which the drift toward religion comes in conflict. In our next chapter, and in the chapter following that, we shall consider some of the movements in public education which seem to have antireligious significance.

CHAPTER II

THE SECULARIZATION OF THE PUBLIC SCHOOL CURRICULUM

Certain facts considered in the preceding chapter seem to justify the conclusion that public education is moving toward goals closely akin to the goals of religion. If this conclusion is valid, it has momentous significance for religion. Our public schools touch the child life of the nation as no other agency touches it, with the possible exception of the home, and we should not forget that our homes are to-day in a large way the product of public-school influence. The influence of public education is growing stronger year by year as the range of school contacts is steadily extended. Larger and larger areas of child life are being brought under the direction or supervision of the public school. In touching the lives of children, public education touches the life of the nation and to a marked degree determines what the future of our country shall be.

To have public education seeking objectives like their own is an advantage to the organized religious forces of America, an opportunity which ought not to be neglected. Whatever negative results our study of educational movements may show, we should not lose sight of this important positive element in the present educational situation. The fact that pub-

lic education is setting up goals like the goals of religion produces a situation which, handled with vision and tact, may lead to a recognition of religious education as an indispensable element in any efficient program of culture, and to a practicable plan for the coöperation of the schools of the State and the schools of the Church in a complete and efficient program of education for the nation. Church School leaders ought to be well informed as to what is going on in public education and ready to give public-school leaders their hearty support and assistance in this significant movement of the public school in the direction of religion.

I have intimated that the movement of public education toward the goals of religion needs the assistance and sympathy of able Church School leaders. Religion is the deepest of all human experiences; consequently it is the most difficult to explain adequately. Public-school leaders may be most expert in their own field; they may know educational psychology and be expert in methods of teaching; but if they have never made any systematic study of religion, have no knowledge of theology and the history of the Church, they are apt to be nothing more than amateurs in the deeper matters of religious pedagogy. If public education is to make progress toward the attainment of near-religious goals, it must have the help of people who have not only experienced religion in their own lives but have studied deeply all that pertains to religion.

What I have said will suggest that, notwithstanding the evident movement of public education toward religious goals, there is a possibility that in the pur-

suit of these goals public-school people may fail to exalt religion, or even give it any recognition at all. Public-school leaders may set up as their goals for pupil attainment such character traits as honesty, justice, fair-mindedness, generosity, courtesy, and all the other Christian virtues which are within the radius of human relationships, and at the same time teach nothing about God and prayer and personal immortality. Some may go so far as not only to omit all distinctly religious foundations from their own system but to look with disfavor on all such teaching by others. There is scarcely anything more common in human history than this tendency of individuals and organizations to appropriate the fruits of righteousness while denying the power thereof.

There are some indications that public education is in danger of falling into the error which I have pointed out. In an address before the Daughters of the American Revolution in a mid-western city, James M. Ogden, Attorney-General of Indiana, said that the textbooks used in the public schools of his state to-day are inferior to those used fifty years ago. He charged the present-day textbooks with a lack of ethical teaching material and said that the authors of the books showed marked inability to apprehend the intellectual capacity of the child in the lower grades. His most severe censure, however, had to do with the entirely secular character of modern school readers. In this connection he said, "We want to get into our public schools and into our textbooks the idea that there is a God who overrules the universe."

If Mr. Ogden's statement is true it would seem

to indicate that public education has become so secularized that it no longer furnishes that broadly religious foundation on which the program of the schools in America once rested, and which would seem to be essential for the attainment of goals so nearly like the goals of religion as is the case of those set up in the character-building program of public-school leaders. Opinions like that of Mr. Ogden, as well as opinions exactly opposite to his, might be gathered in great numbers; but it is doubtful whether such a procedure would give us the help we need in making up a valid decision as to the question at issue. If impartially gathered the opinions would be apt to be pretty equally divided between the two views, and we should be thrust back upon our own views as to the right solution of the problem. We shall therefore try another method. Why not make a study of textbooks used to-day and of those used fifty years ago in order to discover whether or not Mr. Ogden's views were well founded? We shall thus be following the scientific method so much emphasized in our day and generation.

A STUDY OF SCHOOL READERS WITH A VIEW TO DISCOVERING THEIR COMPARATIVE EMPHASIS ON MORALITY AND RELIGION

Since Mr. Ogden's statement has to do with pupils in the lower grades, I have selected for our study reading materials provided for children in the second and third grades. As representatives of the best type of our so-called "modern readers" I have selected the second reader and third reader of the National Method Series, and the second reader and third

reader of the Everyday Classics Series. I have before me a letter from The Macmillan Company in which some eight hundred cities are listed as having adopted the Everyday Classics Series of readers. We may therefore conclude that, in so far as the books of this series are concerned, we have chosen for study textbooks which are extensively used in the schools of America.

There were probably no more popular or more widely used readers fifty years ago than those which made up the McGuffey Series. I have therefore selected for study McGuffey's "Second Reader" and McGuffey's "Third Reader."

In order to widen our study somewhat and to secure material for comparison, I have included in our study some of the readers used in the Roman Catholic schools of to-day. The readers selected from among the available Catholic textbooks are the following: second and third readers of the Ideal Catholic Readers Series, and second and third readers from the Catholic Education Series.

In order to gain a glimpse of what school readers were like in the first decades of our national history, I have included in our study that textbook of our forefathers, "The New England Primer."

We are to study these books with a view to discovering the amount of material they contain which is suitable for moral and religious instruction. Judgments will, of course, vary as to whether or not particular lessons ought to come under this category. In order to be as clear as possible, I may say that I have considered a lesson to contain religious material if it mentions the Deity, or Jesus, and if it men-

tions such matters as prayer and the future life. If the lesson seems usable for teaching such virtues as honesty and brotherliness, but contains no specific religious materials, I counted it as suitable for moral teaching, but not for religious teaching. If a lesson seems to offer little or no material suitable for either

SECULAR, MORAL, AND RELIGIOUS CONTENT OF SCHOOL READERS

CHART I

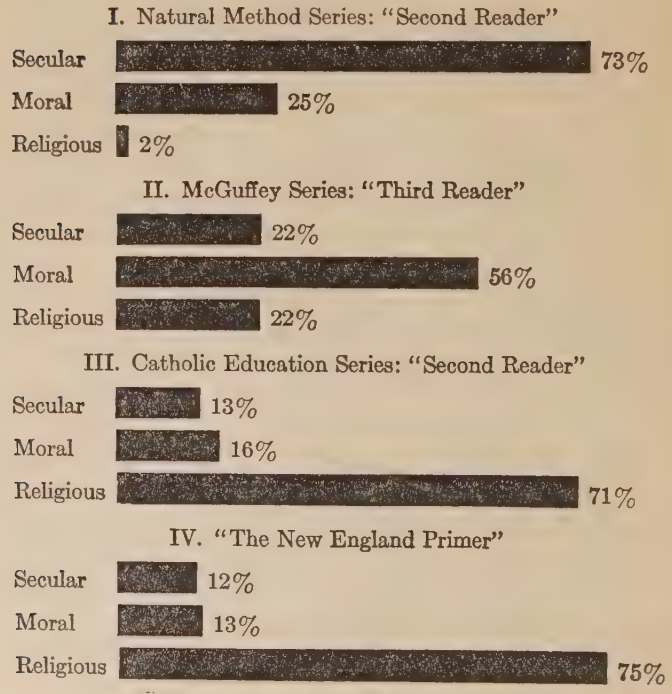
NAME OF READER	PERCENTAGE OF SECULAR MATERIAL	PERCENTAGE OF MORAL MATERIAL	PERCENTAGE OF RELIGIOUS MATERIAL
Natural Method Series: "Second Reader"	73	25	2
Natural Method Series: "Third Reader"	64	30	6
Everyday Classics: "Second Reader"	80	15	5
Everyday Classics: "Third Reader"	61	34	5
McGuffey Series: "Second Reader"	42	51	7
McGuffey Series: "Third Reader"	22	56	22
Catholic Education Series: "Second Reader"	13	16	71
Catholic Education Series: "Third Reader"	7	31	62
Ideal Catholic Series: "Second Reader"	17	33	50
Ideal Catholic Series: "Third Reader"	33	26	41
"The New England Primer"	12	13	75

moral or religious instruction, I counted it as being secular in character.

The table on page 31 shows the results of our investigation of school readers. The reader showing the lowest percentage of religious material is the "Second Reader" of the Natural Method Series. Only one lesson in the book contains anything of a religious nature, and that is in the last selection,

SECULAR, MORAL, AND RELIGIOUS CONTENT OF SCHOOL READERS

CHART II



which has a reference to prayer and a picture of a little boy kneeling by a chair. There is a poem on Christmas, but no mention of the Christ-child. There are two selections on Thanksgiving Day, but no suggestion of thankfulness to God. The book is almost completely secularized. A comparison of this modern reader with one of the McGuffey readers, a Catholic reader, and "The New England Primer" may be helpful.

Taken as a whole, our study indicates that there has been a steady elimination of religious materials from the readers used in our schools. In "The New England Primer" the material was 75 per cent religious; in modern readers it is about 75 per cent secular. The McGuffey readers come in between these extremes, for they have more than half the material fitted for moral instruction, and the remaining material divided equally between religious and secular emphasis.

The study indicates that the shift of emphasis has been first from religious subjects to moral subjects, and then to secular subjects. The process in the case of the McGuffey readers has reached a middle ground with the major emphasis on morals. In the modern readers it has gone on until secular studies have been given the supreme emphasis and both moral and religious materials have tended to disappear. Moral material still makes something of a showing in these modern books, but religious materials are practically absent.

The Catholic readers show an emphasis on religion similar to that shown by "The New England Primer." It may be helpful to Protestants to know

that the parochial schools of the Catholic Church are giving no greater attention to religion to-day than was given to it in Protestant New England a few generations ago. The secularization of public education touches the Protestant child in a way in which it does not touch the Catholic child.

OTHER BRANCHES OF SCHOOL WORK WHICH ARE BEING SECULARIZED

School readers are not the only part of the curriculum which has felt the influence of the secularizing movement. An analysis of textbooks used in other branches of school work would probably show results similar to those which have been brought to light in our study of school readers. The old "Blue-Backed Spelling Book" had religious and moral precepts on nearly every page. If there are spelling books of this type in use to-day, I have not discovered them.

The Bible, in the early days of the republic, was used as a textbook in nearly all schools. At the present time it has been eliminated entirely as a textbook, and in many schools is no longer read in the opening period of the school. Of late, there has been an effort to restore the Bible to the public schools, at least in so far as the reading of it at the opening period is concerned. The effort has met with some success, but there are still many states where the reading of the Bible in this way has long since passed out of vogue and in which efforts to restore the practice have been unavailing. A more comprehensive study of this matter will be undertaken elsewhere in this book. The fact is introduced here for

the purpose of showing its connection with the secularization of the public-school curriculum.

Public-school singing has felt the effects of secularization. At one time in our history Church hymns were sung in our schools; now the singing is confined almost wholly to secular songs. In an Indiana town the singing of the "Battle Hymn of the Republic" was forbidden because certain citizens objected to that part of the hymn which says, "In the beauty of the lilies Christ was born across the sea."

Special days, such as Christmas and Thanksgiving, were formerly observed in public schools with almost as much emphasis placed on religion as is customary in churches. There has been a marked change in this respect, especially in city schools. Not very long ago a considerable disturbance arose in a California town because a Christmas tree had been set up in a certain public-school building. There were persistent demands that the tree be removed, until some one discovered that the custom of having Christmas trees was of pagan origin, whereupon it was allowed to remain.

Even a study like physiology has felt the effect of the secularizing movement. A generation or two ago, one of the most popular textbooks on physiology was that by J. Dorman Steele. As I remember it, Steele's "Physiology" was divided into sections, each of which dealt with some branch of the science. There was a section on the skeleton, one on the heart and blood vessels, one on the nervous system, and so on. Each of these sections was introduced by a verse from a poem by Oliver Wendell Holmes, which is entitled "The Living Temple." The section of the book

dealing with the skeletal structure of the body began with the following verse:

> Not in the world of light alone,
> Where God has built his blazing throne,
> Nor yet alone in earth below,
> With belted seas that come and go,
> And endless isles of sunlit green,
> Is all my Maker's glory seen:
> Look in upon thy wondrous frame,
> Eternal wisdom still the same!

The last section of the textbook was introduced by the following devout and sublime petition:

> O Father! grant thy love divine
> To make these mystic temples thine!
> When wasting age and wearying strife
> Have sapped the leaning walls of life,
> When darkness gathers over all,
> And the last tottering pillars fall,
> Take the poor dust thy mercy warms,
> And mold it into heavenly forms!

Evidently the textbook makers of that generation did not deem it out of place to introduce into their productions the idea of a Father God who created man's body; neither did they stop at the doctrine of personal immortality and a resurrection. These great elements of religious faith did not seem "too theological" to be mentioned in the public-school textbooks of that day. Was there anything wrong in putting into the hands of the teacher of that time a textbook on physiology which dealt not only with the human body as a physical mechanism, but likewise paid respectful deference to the lofty religious conception of the body as the creation of God and his chosen temple? In the interest of what group within our nation should we now banish such a

recognition of religion from the books our children use in school, unless it be in the interest of that comparatively small part of our population who disbelieve in God and are the active propagandists of their unbelief?

PARALLEL MOVEMENTS IN OTHER COUNTRIES

The secularization of public education has been going on in other countries besides our own. It seems to be a phase which almost inevitably arises in connection with the separation of Church and State. Since many countries have followed our nation in seeking to secure this separation of the religious bodies from the State, they have as a consequence come face to face with problems like those which have emerged in our own land. France has been experimenting for some years with various ways of meeting these problems. Australia and New Zealand have had experiences remarkably like our own. Mexico has been undergoing the distress which was perhaps inevitable in setting Church and State free from each other. China and Japan are puzzled as to just what to do about mission schools and other religious educational agencies which claim a part of the responsibility for teaching the children and youth of these countries. Soviet Russia is moving on a path all its own with a fixed determination to set up a wholly secularized and antireligious system of State schools.

It may throw some light on our own problems if we pause to consider just what is going on within the educational circles of Soviet Russia. We can

hardly find more convincing evidences of the present educational situation in Russia than those which exist in the statements of the Soviet leaders themselves. In the issue of Current History for March, 1928, there is an article entitled "Soviet Russia's Campaign Against Illiteracy." It was written by a woman who speaks of herself as "N. K. Krupskaya, Lenin's Widow and an Officer of the Soviet Ministry of Education." I hardly know what to make of this unusual title, and am puzzled as to whether I should call the author of the article Mrs. Lenin, or Mme. Krupskaya.

At all events the author of the article in describing the educational situation in Russia before the Revolution of November, 1917, says, "All books were filled with religious superstition." She points out the way in which religious materials had been introduced into readers, school histories, and even into textbooks on arithmetic. She goes on to show how, with the triumph of the revolution and the establishment of the Soviet Republic, education was taken over by the new government and all religious materials eliminated from the curriculum. This process was made possible only by the discarding of all textbooks used in the schools and the production of new books.

The writer of the article states that the new educational objective set up by the Soviet Government was the impartation of "realistic and materialistic world philosophy." Speaking of the difficulties encountered in seeking to reach this goal, she says: "All traces of religious education were removed from school-

books and school life. It was easier to do this than to lay a basis of a materialistic view of the universe." The difficulty is being overcome, the article states, by beginning with the very young children and providing them with simple lessons in economic determinism and other Marxian doctrines.

No matter how we may feel about the matter, there is a resemblance between what has been going on in Russia and what has been going on in our own country. Whether or not the forces back of the secularization of education in Russia are also operative in America is a serious problem, but one which we ought to have courage enough to face.

EFFECTS OF A SECULARIZED PUBLIC SCHOOL PROGRAM

Russia is evidently going forward with a firm conviction that the secularization of her system of public education will go a long way toward replacing a religious view of the universe with a materialistic and antireligious outlook. Can we doubt the validity of the conclusion which the Soviet leaders have reached in the matter? If the principle works in Russia will it not work in America? Perhaps some one who reads these sentences will say that in America we contemplate no such antireligious propaganda as is being carried on in Russia; that our schools ought to be nonreligious, but not antireligious; and that the churches and other religious bodies will supply that spiritual element which public education cannot give under our system of government. The problem as to whether the separation of Church and State

makes necessary a nonreligious type of public education is a problem which we must consider with care elsewhere in this book. The supposition that the separation of Church and State does make necessary this type of public education is at the heart of the question which, I have assumed, might be raised by some reader of this book. The question may therefore be deferred until the time when we shall take it up in connection with our study of what is required by the fundamental law of our land.

Is it a matter of importance that school readers and other textbooks should recognize fundamental religious conceptions? Antireligionists seem to assume that it would be very much to the disadvantage of their cause if such were the case. Have religionists grounds for believing that a recognition of religious beliefs would be equally advantageous to their cause? I believe that most adult readers of this book can answer this question out of their own experience. As for myself, I can to this day repeat from memory many of the little poems which appeared in the readers which I studied as a boy. I am glad that many of those poems had a deeply religious tone, that they recognized God and prayer and immortality. These poems come to me at all sorts of unexpected times, and I would not have it otherwise. What goes into the first years of life goes into all of life. To leave religion out of a child's thought and experience is to rob the child of the richest part of his social inheritance. If public education must be thus depleted on account of the separation of Church and State, we might well consider an amendment to

our fundamental law which would not entail such a loss to our children in their formative years.

CAUSES WHICH LIE BACK OF THE SECULARIZATION MOVEMENT

The causes back of such a movement as that which we have been considering are apt to be many and complex. Nevertheless, it will be worth while to undertake the discovery of some of these causes and to consider the way in which they are operating in our country to-day. It is only thus that we can determine whether the secularization of education is necessary in our nation, and how it may be arrested if found to be without justification.

1. Mistaken Notions as to What Is Required by the Separation of Church and State. I would name first of all among the causes which are bringing about the secularization of the public-school curriculum mistaken notions as to what the separation of Church and State requires. At the beginning of our history, education was under ecclesiastical control and religious influences. With the development of our public-school system education has been taken over to a great extent by the State. Unfortunate experiences in Europe, as well as like experiences in the colonial days of America, had convinced our forefathers that State and Church should be separate and independent. There are indications that the founders of our nation hardly foresaw at all the problems which the separation of Church and State would raise in education. These problems have emerged one by one and, generation by generation, the American people have been seeking their solu-

tion. We have not solved them all. Indeed, the major problems growing out of this fundamental principle of our Government remain to be solved. It was perhaps inevitable that in applying this new principle of government some mistakes should have been made; inevitable that it should have been given an emphasis and scope which it could not rightfully claim. In a chapter devoted exclusively to this problem we shall try to go into it more exhaustively than is either desirable or possible at this point in our discussion.

2. **Erroneous Theories Concerning the Genesis of Religion in the Life of the Child.** Dr. G. Stanley Hall claimed that no attempt should be made to teach religion to children until they have reached twelve years of age. This belief was based on the recapitulation theory, which he did so much to popularize. This theory held that the individual reproduces in his development, stage by stage, the experience of the race. Dr. Hall believed that at about the age of twelve children enter a stage of development corresponding to a stage of racial development which took place ages ago, when man first began to be religious. The recapitulation theory of Dr. Hall has long since passed from view. Modern psychological studies have discredited it. Nevertheless, it still lingers as a not unimportant force in both public education and religious education. These afterimages of unfounded philosophical theories often linger long in human life. If there is no capacity in the child to develop religiously until about the age of twelve, all effort to teach religion to children under that age is, of course, worse than wasted effort. Because many

teachers in public education and religious education have not yet learned that Dr. Hall was wrong, the error which he proclaimed still lingers and is probably one of the causes for the omission of all religious materials from the educational plans for young children.

3. **Confused Ideas as to the Nature of Religion.** During the past two or three decades many confused ideas as to the nature of religion have been current in the popular mind. Books have been written in which the writers laboriously attempt to identify religion with morality. Religious teachers and ministers of the gospel have been led astray and have gone about proclaiming that "religion is life." That the close relationship between morality and religion needs emphasis at times is evident, but to identify religion with morality leads either to confusion of thought or to the loss of a valid idea as to the nature of religion. The fact that religion ought to touch the whole of life and conduct is an important truth, but to say that "religion is life" is to lose sight of the existence of religion as a definite and distinct reality. Religion is not just life. It is something which ought to enter into the whole of human life and to lift conduct ever toward higher and higher attainment.

We might define religion as man's faith in a personal power, or powers, not himself but with which he has relations, together with the emotions, attitudes, and actions which spring from such a faith. The Christian religion might be defined as man's faith in the God and Father revealed in Jesus Christ, together with the emotions, attitudes, and actions which spring from such a belief. If some such defini-

tions as these are kept in mind we shall not fall into confused modes of thought due to the fact that religion is identified with some one or other of its results.

In view of the confused conceptions as to the nature of religion that have been spread abroad in public speech and individual thought, it is not strange that we should find some public-school people who insist that they are teaching religion when they teach accuracy in arithmetic, or ability to reason. If all life is religious, the public educator cannot escape the teaching of religion, if he teaches anything of value at all. This being the case, there is no need to look after religious materials for the curriculum, since all materials will have religious value if they have any significance for life.

4. **A Discrediting of the Intellectual Aspects of Education.** There is in American education to-day a marked tendency to discredit the intellectual phases of the educative process. If the education of a generation ago overlooked the importance of activity as an educational agency, and gave its almost exclusive attention to the imparting of information, the educator of to-day is apt to err in the opposite direction. The old procedure was faulty enough, but the extreme emphasis which the new theories put on activity does not better matters much. The discrediting of the intellectual aspects of education would naturally tend to the elimination of religious information and religious precepts such as were once common in education. It would tend to discredit anything in the way of formal instruction in religion and morals. This may help to explain why material of a moral and

religious type has tended to disappear from school readers. The reader would come to be regarded as confined to teaching the pupils how to read. The content of the lessons would be of no significance, if the attainment of skill in reading were the only outcome which could be expected.

5. **An Antireligious Factor in the Situation.** Thus far we have discussed among the possible causes of the secularization movement only such misunderstandings, errors, and misconceptions as might be corrected by a careful study of the problems involved. That there is great need for such a careful study of our educational problems and practices is becoming increasingly evident year by year. We have reason to believe, however, that not all the forces behind the secularization of education are to be thus disposed of through a little more carefully directed investigation and a little more logical thinking. There are evidences that the secularization of our system of education is being actively promoted by groups of individuals opposed to religion and seeking to eliminate it from American life. These foes of religion must be met by something besides plans looking toward their enlightenment in matters of religion; their influence in our nation must be vigorously opposed.

In their fight to destroy the Week Day Church School system of New York State, the members of the Freethinkers Society maintained that, because of our fundamental law, our national Government and our state governments must be maintained on a strictly atheistic basis. Antireligionists have thus

made the separation of Church and State their stronghold.

These known and open attempts of antireligious organizations to destroy religion are by no means so dangerous as more secret movements in the same direction might prove to be. If there are within our educational system itself definite and organized forces which look toward the elimination of religion from our civilization, these hidden forces, which are in such intimate touch with the lives of our children and young people, are the greatest menace to religion, and ultimately to morality, that we can well conceive. Whether or not there are such forces within our educational system is the problem which we shall consider in the next chapter.

CHAPTER III

AN ANTIRELIGIOUS INVASION OF HIGHER EDUCATION

THE title of this chapter indicates that, in the judgment of the writer, there is something seriously wrong in higher education. Be that as it may, there is no intention to prejudice the views of the reader. In our efforts to discover whether there is an antireligious movement in higher education, we should approach the problem with fair and open minds. We should follow not the deductive method of reasoning but the inductive method of reasoning. If this is to be our method, our first step will be an examination of the conditions which exist in higher education to-day.

SOME EVENTS WHICH REVEAL WHAT IS GOING ON IN HIGHER EDUCATION

Is there an antireligious movement in higher education? If so, what is the nature of the movement? How extensive is it? What effects is it likely to have on our civilization? These are some of the questions which are before us. We may logically begin with some matters which will help us to answer the first of these questions.

1. **The Fight Against Freudianism and Other Insidious Teaching in the State of Florida.** The

Florida State Board of Control is a body having the oversight of the institutions of higher learning in the state. In April, 1926, there appeared before the aforesaid body Mr. L. A. Tatum, of Tallahassee. Mr. Tatum made complaints concerning certain textbooks used in the Florida State College for Women, which is located in Tallahassee. His daughter had been enrolled as a student in this school and there had been brought to him complaints that certain books of an objectionable character were used in the school, both as textbooks and as reference books. Mr. Tatum made investigations and it seemed to him that the complaints were well founded. The attention of the college authorities was called to the matter but apparently without any definite result.[1] Learning that the objectionable books were still being used, Mr. Tatum appealed to the Board of Control. Nothing of any consequence developed from this appeal to the Board. The only report ever made public was to the effect that the whole matter was a "closed incident."

Mr. Tatum then extended his investigation to the Florida State University at Gainesville and found some of the objectionable books there. A little later he extended his search to a number of other state institutions in the South and found the books in question in practically all of them.

Having failed to secure any results from his appeal to the officials of the State College for Women and from his appeal to the state Board of Control, Mr.

[1] Mr. Tatum's investigation revealed the fact that there were no books in the college library which seemed to refute the teaching of the textbooks to which he objected.

Tatum next sought the aid of the state superintendent, but with no greater success. He then appealed to the state legislature. Certain members of that body came to his support and by unanimous vote in both houses Senate Resolution No. 28, introduced by Senator W. J. Singletary, of Marianna, was passed which branded the textbooks in question as "inimical to good morals and healthy thought." The resolution also stated, "It would be for the best interests of the youth of the state that these books be eliminated."

By this time there had come to Mr. Tatum's support a business man of Tallahassee by the name of Pichard. In their efforts to secure the discrediting of the books to which they objected, Mr. Tatum and Mr. Pichard printed and circulated a pamphlet made up largely of quotations selected from the books. Not long after the publication of this pamphlet, the two men in question were indicted by a Federal grand jury at Pensacola for sending obscene literature through the mails.

The portion of the pamphlet which the grand jury regarded as obscene was confined to the quotations from the books which the pamphlet criticized. In November, 1929, the indictment was quashed by a Federal judge in Pensacola on the grounds that the sending out of a pamphlet of the kind in question did not constitute a violation of the law against sending obscene literature through the mails. The judge's decision was that the pamphlet *per se* did not come within the purview of the law considering its entire contents. This did not end the matter, however. An appeal from the action of the Federal

judge in Pensacola has been taken, and the case will have to be tried before a jury.

2. **Sex Questionnaires in the University of Missouri.** The University of Missouri, at Columbia, recently has passed through an experience not unlike that which has been related concerning the College for Women in Florida. Some professor, or associate professor, submitted to his class a sex questionnaire which seemed to many people of the town to savor of indecency. The matter began to attract wide attention and the state legislature threatened to cut off the income of the university if the professors responsible for the questionnaire were not disciplined. As a result one of the faculty members responsible for the procedure was discharged and another suspended for a year.

The questionnaire used at the University of Missouri was similar to others which have been used in several other institutions of higher education in the country. It is not desirable to quote any of the questions here, or to go into the matter in detail. It is enough to point out the fact that to many people the questions seemed unnecessary, impertinent, and indecent.

Quite an uproar was raised in a number of organizations made up of college and university professors. The people who objected to the questionnaire were denounced as bigoted, intolerant, and unscientific. The dismissal of the faculty members was denounced as a violation of the "academic freedom" and "security of tenure" which a college professor has a right to claim. The president was criticized for refusing to defend the professors.

3. **Wells's "Outline of History" in the Kansas Normal College.** A year or so ago there arose in the Kansas Normal College at Emporia a notable controversy as to the use of H. G. Wells's "Outline of History" in the college classes. Some Church people of the state claimed that Mr. Wells's book was not only antireligious, but that it was historically inaccurate in other matters than those pertaining to religion. Some of the college professors defended the book on the grounds that it was the best available and that its interpretation of history was modern and scientific. Similar clashes have occurred in other schools over like problems.

WHAT THESE INCIDENTS SEEM TO INDICATE

Thus far we have merely pointed out some incidents which indicate that the problem of the existence of an antireligious movement in higher education has actually been raised. The way in which the problem has emerged is significant. It has been brought up not as an academic question but as a practical question. Parents have become concerned as to the character of the teaching their children are receiving and have made investigations. Citizens have been shocked at procedures and textbook materials which some college professors defend as harmless, necessary, and scientific. It is our task now to consider whether these citizens or the professors who hold opposite views are in the right. The readers of this book will be in a position to give a more reliable verdict concerning the matters under dispute than is usually the case in the communities where these conflicts have developed. Social, economic, and political entangle-

ments often make it practically impossible for a local community to render a just verdict in matters like those which emerged at Tallahassee and Emporia.

1. Materials and Procedures of Questionable Propriety Are Being Used in Higher Education. It would seem that without further investigation we would be justified in concluding that materials and procedures of questionable propriety are being used in higher education. This comparatively mild conclusion suggests that an inquiry on the part of citizens into what is going on in our higher institutions of learning is warranted. If a man's liberty is put in jeopardy if he sends through the mails a few quotations from textbooks used in our tax-supported schools, has not the taxpayer a right to investigate these books a little more deeply and require of the professors a plausible explanation as to why they are being used? Academic freedom and the possession of scientific attitudes do not give the college professor full protection for everything he may say or do.

2. The Use of These Materials and Procedures Is Widespread. The situation revealed in Florida, Missouri, and Kansas is widespread. Tatum and Pichard carried their investigations into the tax-supported institutions of several states and found the objectionable textbooks in use in practically all of them. Anyone familiar with higher education as it exists in America to-day knows that there are anti-religious movements of many kinds at work within our colleges and universities. People connected with these institutions seldom deny the fact. Their defense is nearly always along other lines. They some-

times defend these antireligious theories. In other cases they maintain that they must be presented so that pupils may have an opportunity to choose for themselves the basis of their own philosophy of life.

3. **These Movements Are Defended and Promoted by Organized Forces Within Higher Education.** The incidents related indicate that the antireligious theories and procedures in higher education are defended and promoted by organized forces within college and university circles. Tatum and Pichard were unable to discover who had supplied the information which led the post office officials to start suit against them. They were convinced, however, that the appeal of their case from the judgment rendered at Pensacola was inspired by some national organization functioning as a defender of the academic freedom of college professors and incidentally as an agency for propagating the kind of teaching the objectionable textbooks contained.

Certain national organizations of college and university people were loud in their denunciations of the action by which the professors at the University of Missouri were disciplined. They defended the procedure connected with the sending out of the questionnaire on the grounds that it was scientific. They denounced the president of the university and the governing board, characterizing them as bigoted and belated remnants of a passing generation.

SUBJECTS WHICH ARE BEING SHIFTED TO AN ANTIRELIGIOUS BASIS

Thus far, I believe, our conclusions are justified by the premises. There is a movement in higher

education which some people believe to be antireligious. It is widespread. It is defended and propagated by organized forces in our colleges and universities. We come now to a consideration of the more difficult and more important problem of whether or not the movement considered to be antireligious is really so. Were Tatum and Pichard really justified in their fight against the textbooks used in the State College for Women? Were the people of Kansas right or wrong about the "Outline of History"? Ought the university professors in Missouri to have been dismissed or commended for the work they undertook to do? Our answers to these questions will determine our conclusion as to whether there is any antireligious movement in higher education that is worth making a fuss about.

1. Antireligious Psychology. The trouble at Tallahassee began over the use of Van Teslaar's "Outline of Psychoanalysis" as a textbook. This textbook is based on the theories of Freud. On almost every page it gives evidence of the author's devotion to Freudianism. It enlarges on Freud's theory that control of sex impulses is likely to result in what the Freudians call "introversion." By introversion the Freudian means an abnormal mental and nervous state which verges on insanity. In the textbook, edited by Van Teslaar, Freud says, "We see that the individual falls ill when in consequence of outer hindrances or inner lack of adaptability the satisfaction of the erotic needs in the sphere of reality is denied."[2]

Van Teslaar gives his approval to Freud's fantastic system of dream interpretation. Freud has listed

[2] Van Teslaar, J. S., "Outline of Psychoanalysis," p. 64.

some five hundred dreams which he maintains have sexual significance. Some of them, in fact nearly all of them, are perfectly innocent in so far as outward appearances are concerned, yet he gives to them the most lewd significance imaginable. It is maintained that only the Freudian who possesses the key to the interpretation of dreams can reveal the true import of any particular dream. That Van Teslaar accepts all this nonsense about dreams is indicated by his treatment of the subject in the textbook which he has published and of which he is editor. In one place he says: "The symbolism of dreams is chiefly sexual. . . . There is in fact no anerotic dream."[3]

It is good to know that some of our higher institutions of learning have kept their balance in the presence of the prevalent Freudian fad. Dr. Charles W. Burr, of the University of Pennsylvania, says: "Freudianism is based on assumptions. It assumes an unconscious mind; it assumes that dreams are the struggles of the unconscious mind to assert itself in sleep; and it assumes that 'free association' reveals the true nature of man. Not one of these assumptions is proved. No attempt is made to prove them. They are accepted as axiomatic. Once, out of curiosity, I counted the number of symbols which, according to Freud, relate to sex. There are over five hundred and fifty, and among them such innocent objects as trees, shovels, pokers, and the like. The theory is that if you dream about a poker you are in love with your mother. The whole thing is absolutely unscientific. A large part of it is perfectly absurd. Incal-

[3] Ibid., pp. 178, 179. (A translation of a paper on the meaning of dream symbolism by Stekel.)

culable harm, too, can be done by mental suggestion of this kind, and I have had young people come to me broken-hearted because, after reading Freud, they imagined they were abnormal, while as a matter of fact they were perfectly normal. Freudianism accepts much and proves nothing, yet it is the most popular psychology of to-day. It calls itself science, and science is the popular deity."[4]

This statement of Dr. Burr is full of significant assertions. He is one of the outstanding scientists of the day, yet he calls Freudianism unscientific. He says it is the most popular psychology of the present time. He regards it as capable of doing incalculable harm. It begins to look as though those citizens of Florida who objected to the use of a Freudian textbook in the tax-supported schools of their state might have been right after all. We have not as yet, however, looked at some of the worst phases of Freudianism.

The psychology of Freud emphasizes what the Freudians have called the "Œdipus complex" and the "Electra complex." The former maintains that practically every son develops toward his father a murderous attitude. This attitude toward the father of the household is due to the fact that the son develops an unholy love for his own mother. The Electra complex is based on the same theory applied to the daughter. Freud maintains that this horrible thing is common, practically universal. It figures frequently in all his psychological system and his dream analyses.

[4] Quoted from an article in The Evening Bulletin, Philadelphia, June 27, 1927.

Is not this enough to show that Freudianism is antireligious? Is not this Freudianism something to be concerned about when a man like Dr. Burr declares it to be the most popular psychology of to-day? Could anything be more directly opposed to Christian principles and Christian ideals? The Christian religion teaches that self-control is necessary and commendable. Freudianism teaches that it leads to "introversion," abnormality, and mental disorder. The Christian religion is based on an exalted idea of love. Freudianism declares that all love is of one kind, sexual and carnal. The Christian religion teaches the fact of sin, but over against that dark picture it portrays the beauty of purity secured through redemption. Freudianism pictures human nature in darker tints than even Calvin dared use, and in its philosophy there is no place for redemption, only for the release from struggle by the removing of all restraints to human desire and human passion. What will happen when this monstrous philosophy of human life is taught to American youths?

There are other types of psychology almost as destructive to religion, in their own way, as is Freudianism. Take for example the behaviorism of John B. Watson. Most of the popular psychology of the day is of the impersonal sort. It denies or ignores the existence of a self which is the subject of experience. Behaviorism goes beyond these. It is frankly mechanistic. It either denies the existence of consciousness, or declares that consciousness is just a meaningless accompaniment of a life process which goes on mechanically under the sway of chemical and physical laws. It is not difficult to see how this soul-

less psychology undermines religion. If there is no self and no soul, and if consciousness has no significance for life and conduct, our grounds for a belief in personal immortality are much reduced, our conceptions of a spiritual and personal Deity are undermined, and our sense of personal responsibility is shown to be a delusion.

The mechanistic type of psychology, like Freudianism, is popular and widely scattered in America. Dr. McDougall says in the introduction to one of his books, "The mechanical psychology is decidedly in the preponderance at the present time; and my book therefore is largely a polemic against all psychology of this type and on behalf of purposive psychology."[5]

2. **Antireligious Sociology.** F. H. Allport is one of the university men who are evidently seeking to shift the whole science of sociology to a Freudian basis. His book, "Social Psychology," was one of the textbooks to which objection was made at Tallahassee. It is one of the most popular textbooks on the subject at the present time. It has been used not only in colleges and universities but in schools of religious education. In a list of recommended books published by one of the leading religious educational organizations of our country this book by Allport is included.

Allport holds that all love is sexual in its origin and nature. His method is to explain all social phenomena in terms of Freudian psychology, and to bring religion, as one of those social phenomena, under the same category. Indeed, religion seems to be his special object of attack. He is seldom just or

[5] McDougall, William, "Outline of Psychology," p. vii.

accurate as to his interpretation of religion. For example he makes the assertion that "the false religious teaching that desires of the flesh are evil has been responsible in some cases for the introversion of the sex drive."[6] In the days of asceticism such a thought as that which Allport suggests had a place in some religious minds. It hardly exists to-day. The Christian religion does not teach that sex impulses are inherently evil. It does teach that they may become the occasion of great evil and the history of the race sustains the teaching with evidences which are abundant enough and tragic enough to be convincing.

One more quotation from Allport's book must suffice. In the Christian religion there is no more sacred and important belief than the belief in the atonement wrought by Jesus Christ in his vicarious sufferings and death. Allport seeks to interpret this sacred element in our religious system of belief by bringing to bear upon it the Freudian psychology. He says on this subject: "In the altar service of the revival the prostrate penitent is fervently exhorted to rely upon the vicarious atonement of the Saviour. The crucified Christ is pointed out as the one upon whom the sins of the world have been laid. Vividly imagined, this picture offers a ready opportunity for placing upon another the sense of guilt and worthlessness carried by the penitent. Christ is not only punished for our sin, but he assumes our guilt, thereby letting us go morally free. It is necessary only to 'believe on him' (that is, to believe in the divine assumption of man's iniquity). The moral inferiority is thus

[6] Allport, F. H., "Social Psychology," p. 350.

projected upon another, and relief is obtained from the conflict. The majority of persons controlled by these specifically religious appeals are probably of the introverted type. They are the tender-minded, seeking in imaginatively constructed reality of the divine order a release from thwarted tendencies."[7]

Criticism of Allport's crude caricature of this great Christian doctrine is hardly necessary. Some of the greatest minds which have appeared during the past two thousand years have studied the doctrine of the atonement with deep and lifelong devotion. They have bowed in reverence and awe before the conception of the Deity which the atonement revealed to them. Allport's treatment is shallow, crude, flippant. Dale long since pointed out the impossibility of evaluating this great Trinitarian doctrine on a Unitarian basis. Allport falls into the old error, and worse. His consideration of the matter is not even on a Unitarian foundation, but on a narrowly humanistic and naturalistic basis.

We need not rely, however, on theological arguments in our defense of this basic Christian doctrine. Allport's conclusions can be shown to be faulty and his arguments unsound on the basis which he himself has chosen for the consideration of the matter. He concludes that believers in the atonement are "introverts" who have suppressed their tendencies, carnal tendencies of course, and through this suppression have become abnormal. These introverted people seek some relief from the pressure of their "thwarted tendencies" and find it in this "imaginatively con-

[7] Ibid., pp. 405, 406.

structed'' theory of the atoning work of Christ. Let us see how his theory appears when viewed in the light of a few specific cases.

Paul believed in the atonement. He likewise confessed that he ''buffeted'' his body and kept it under control. He ought to have been a conspicuous example of introversion. But if this thing the Freudians call introversion results in Paul-like personalities, the world needs more of it, not less. William of Orange believed in the atonement. Beginning as a Roman Catholic he turned first to Lutheranism and then to Calvinism, because in the more profound teaching of the great Genevan reformer he found that which gave him consolation and strength in the awful struggle he underwent to save his beloved land from the despotism of Spain. Was this silent Prince of Orange an introvert? So long as he lived he was the guiding star of his own brave people and when he died the little children cried in the streets. Is it not true that we might set forth thousands of cases similar to those which I have mentioned? Is it not evident that a belief in the atonement tends to produce, not weak introverts, but people of heroic courage, altruistic tendencies, and irreproachable purity?

3. **Antichristian Interpretation of History.** The writings of H. G. Wells are voluminous, it is true; but as for historical accuracy they certainly give no evidence of the painstaking care which really able historians bestow upon their work. The references to Jesus found in the ''Outline of History'' are conspicuous examples of careless statement and unwarranted assumptions which are looked upon with

disfavor by able historians. Take, as an example, his statement that Jesus was a "penniless teacher who wandered about the dusty sunlit country of Judea, living upon casual gifts of food."[8] As a matter of fact, all that ancient records and traditions have to reveal concerning Jesus indicate that, while he possessed little of this world's goods, he was in every way much more than a wandering teacher, for wandering teachers were very common in his day. As for the assertion that he lived "upon casual gifts of food," there is no justification at all for it. The little company of the Twelve had a treasurer. We read of Jesus' directing the disciples to buy food. There was a company of women, among them at least one person of note and probably of means, who "ministered unto them of their substance," but there is nothing in this record or any other which justifies the statement that Jesus lived "upon casual gifts of food."

The fact is that Mr. Wells has drawn his picture of Jesus from the writings of the more extreme higher critics. This is why he speaks of the miraculous events connected with the crucifixion of Jesus as "foolish stories of physical disturbances."[9] Whatever grounds Mr. Wells may claim for his assertions on such matters as these, we may be sure that they are not historical. All the really historical evidence that we have lies on the other side. The assertions of Mr. Wells are drawn from other sources than historical records and historical evidences—they come from his own ideas as to what may have happened.

[8] Wells, H. G., "Outline of History," Vol. I, p. 574.
[9] Ibid., p. 526.

4. Antireligious Philosophy. The real source of assertions like that of Mr. Wells which we were just considering lies in the world philosophy of the person who makes the assertion, not in historical evidences which give grounds for the assertion. Mr. Wells has given his assent to a system of philosophy which dogmatically denies the possibility of miracles; hence he looks upon the narratives describing miraculous events connected with the crucifixion as "foolish stories."

From the dawn of history there have been philosophies and world views incompatible with religion. Materialistic philosophy in its various forms has assailed religion time and again during the past centuries of Church history. Thoroughly discredited in its assault of a hundred years ago, this foe of religion appears to-day in new forms.

Pragmatic philosophy is peculiarly fitted to become the foe, not only of Christianity, but of all religion. The central principle of pragmatism lies in its identification of "the true with the useful and the good with the satisfactory."[10] According to the pragmatist a thing is true when it is useful to man, and when it is not useful it is not true. Truth thus becomes something individual, relative, and changeable, instead of something universal, absolute, and eternal. Religion has been built on the conception of truth which pragmatism rejects. The growth of pragmatic philosophy in our colleges and universities is therefore a menace to religion as we have heretofore known it.

[10] Stuart, in Dewey, John, and Others, "Creative Intelligence," p. 282.

5. **New Systems of Man-Made Morality.** There are plenty of people who are undertaking to set up new moral standards in our time. Bertrand Russell and George Bernard Shaw have suggestions to make in this respect. We have already noted some of Russell's ideas concerning mating. What has Shaw to offer on the same subject? "Marriage, whilst it is made an indispensable condition of mating, will delay the advent of the superman as effectively as property, and will be modified by the impulse toward him, just as effectively."[11] The institution of marriage will delay the coming of the "superman," he thinks, just as effectively as the holding of private property has delayed him. Shaw evidently thinks that anything hindering the arrival of Nietzsche's "Blond Beast" would be in the nature of a disaster.

Why have Americans who ought to know better followed men like Shaw and Russell? Able thinkers across the Atlantic have not done so. Both of these iconoclasts have been estimated at about their true worth by their fellow countrymen: treated in tolerant silence, or regarded with a mild amusement. Americans have taken them seriously, read their books with avidity, placed their names among the philosophers of the ages. If individuals wish to be so foolish, it is their right I suppose; but even so we have a right to object when these individuals happen to be occupants of important positions in higher education and attempt to give our children the conceptions of Shaw and Russell which they themselves have accepted.

[11] Shaw, Bernard, "Man and Superman," p. 187.

SOURCES OF THE ANTIRELIGIOUS MOVEMENT IN HIGHER EDUCATION

In bringing this chapter to a close we must glance at the possible sources of the antireligious movement in higher education. I trust that the foregoing discussions have convinced the reader that such a movement exists.

1. An Inevitable Result of Secularized Education. For several generations American public education has been increasingly secularized. Perhaps we are just beginning to experience what the results of a secularized system of public education are. What is more logical than the supposition that a system of public education from which religion has been carefully eliminated would in time become essentially and actively antireligious? Back of every system of education must be a sustaining and formative philosophy. If that philosophy is not religious, it can hardly be held to a middle ground, and it will become antireligious. Philosophy is the ground of ultimate explanations. In matters having to do with religion and antireligion it cannot be neutral.

2. Evolution as a Philosophical Principle. The evolutionary theory began as a biological hypothesis. It was never anything more with Darwin. It was Haeckel and other antireligionists who made of evolution a philosophy. It is evolution of the Haeckel kind rather than evolution of the Darwin kind that is coming to be so dominant in our colleges and even in our high schools. Antievolution legislation has often failed because it did not distinguish between evolution as a biological hypothesis and evolution as

a thoroughgoing philosophical system. Evolution of the philosophical type is certainly one of the causes of the present antireligious invasion of higher education.

3. **Confused Ideas as to Academic Freedom.** Many college and university professors looked upon the disciplining of faculty members at the University of Missouri as an outrage. To them it was a violation of academic freedom. It is time for some one to show these leaders of higher education that they have given to academic freedom a universality which it cannot rightly claim. In our country a man may think what he pleases and say pretty much what he pleases, except in time of war, but this does not mean that a man may teach what he pleases when he is subsisting comfortably on public funds.

This belief in academic freedom may not be the reason why some college professors hold antireligious views, but it certainly is one of the reasons why they promote these views openly and persistently in their classes. Hence it is to be classified among the causes lying back of the antireligious movement in higher education.

4. **World Events Which Have Profound Significance for Religion.** The French Revolution had such profound significance for religion that its effects were felt on the religious life of the race throughout the world. The wave of antireligious sentiment which it set in motion lasted for fifty years and its effects are still felt to some extent. It took a profound revival and spiritual awakening really to check the antireligious effects of the French Revolution in America.

The Russian Revolution of 1917 was on a larger scale than the French Revolution of 1789. May it not be that the antireligious movement in our higher institutions of learning has some connection with what took place in Russia in 1917, and with what has been going on in that country since that time?

CHAPTER IV

WHAT THE SEPARATION OF CHURCH AND STATE REQUIRES

Up to this point in our study we have considered three important movements in public education. Evidences have been discovered which indicate that public education is moving toward goals which are not far removed from the goals of religion. Evidences have likewise been found which indicate that along with this movement of public education toward religious goals there has been going on a process of secularization whereby distinctly religious materials have been eliminated steadily from the public-school curriculum. Last of all we have considered some tendencies in higher education which not only ignore religion, but seem to be in direct antagonism to it; at least they are opposed to religion as we have up to this time conceived it.

It hardly needs to be stated that each of these movements is fraught with momentous possibilities. The shifting of educational objectives from rather narrowly utilitarian grounds to a lofty idealism will almost inevitably enlarge the popular conception of the importance of religion as an educational factor in the development of the individual. The gradual, but increasingly thorough, elimination of religious materials from the public schools of the nation, how-

ever, will certainly have an opposite effect to that which has been mentioned, and will tend to counteract it. The antireligious tendencies in higher education which we have been considering will not be dismissed lightly by thoughtful people. To oppose such antireligious theories as those of Freud and Russell is not bigotry, nor is it evidence of hysteria. It is a duty we owe to the children and youth of to-day and to the civilization of to-morrow.

Though these three movements seem quite unlike, especially in regard to any resemblance of the first to the other two, they are nevertheless rather intimately related. This intimacy does not lie merely in the fact that they happen to be contemporaneous movements in education. They are organically related. Public-school teachers are for the most part idealists. They can with difficulty be held down to a purely utilitarian type of teaching. As religious materials have been gradually eliminated from the public-school curriculum, these idealistic teachers have turned eagerly to character education as a means of child nurture. Thus it has come about that the secularization of the curriculum has given zest to the movement for character education.

In a similar way the secularization of public education has opened the way for an antireligious movement in higher education. Not all public-school people are idealists. Unfortunately the number of people who may rightfully be called by this title seems to diminish the higher we go in our educational system. I do not know why this should be unless it is because of the fact that the higher offices in our public-school system are apt to cut the occupant of

the office off from intimate contacts with childhood. Devotion to the spiritual welfare of children is the soul of public-school idealism. Perhaps the higher offices likewise bring the public-school worker into contact with political situations where a high type of idealism is hard to maintain. We might expect, therefore, that when the secularization movement had weakened the religious idealism in public education, an antireligious tendency would manifest itself first in the higher circles of education.

Each of these movements is related to that fundamental principle of our Government which calls for the separation of Church and State. The extent to which our public schools are to succeed in their pursuit of near-religious goals will depend upon the extent to which the foundations of public education may be made broadly religious, and the extent to which public schools may coöperate with religious bodies in a comprehensive program of education. Our conception of what is demanded by the separation of Church and State will determine what answer we give to each of these questions. Our ideas as to what is required by this fundamental principle of our Government will determine whether the secularization of our public-school program is to proceed until absolutely all religious elements are eliminated, or whether the movement will be arrested and our public-school program restored to a broadly religious basis. The antireligious movement in higher education has found its opportunity in situations arising from an interpretation of the fundamental law which holds that the separation of Church and State must be made as absolute as possible. But this funda-

mental law has seemed to be inconsistent in that it has not insisted that irreligion should likewise be strictly debarred from public education.

TWO WAYS OF INTERPRETING OUR CONSTITUTIONAL PROVISION FOR THE SEPARATION OF CHURCH AND STATE

Opinions differ widely concerning the interpretation of that portion of our national law which makes provision for the separation of Church and State. These opinions, however, may be classified fairly well in two groups. There is, first of all, a group which would make the separation of Church and State as absolute as possible. The adherents of this group would not only separate our schools from all ecclesiastical influences but also from religion itself. They believe not only that an interference of the State in the affairs of the Church and an interference of the Church in the affairs of the State are forbidden by our Constitution but that all coöperation of these two institutions is likewise interdicted, even in matters where both have interests and responsibilities.

In the second group are those who interpret the laws providing for the separation of Church and State in a far less rigid way. They believe that these laws were provided in order to prevent the establishment of a State religion in our country; that they intend to make illegal any interference of the Church in affairs of the State and any interference of the State in the affairs of the Church. They do not believe that these laws forbid the coöperation of Church and State in a matter like education, where both have interests and responsibilities. They hold

that our forefathers were opposed to the setting up of any one type of religion as the established religion in America, because of the fact that giving any one form of religion such an advantage would be unjust to all other forms of religion. Therefore they believe that the State may give assistance and encouragement to religious bodies provided this principle of justice and equality is preserved. The second group considers that our forefathers were not seeking to hamper religion when they wrote this provision into our national law, but rather to encourage religion and to make all men free in the exercise thereof. Which of these views is most reasonable and most nearly in line with the logical interpretation of our statutes is a question to which we now turn our attention.

THE EVIDENT INTENTION AND REASONABLE INTERPRETATION OF OUR CONSTITUTIONAL PROVISION FOR THE SEPARATION OF CHURCH AND STATE

Not only does private opinion differ as to what is involved in the separation of Church and State, but the same wide differences appear in legal opinions concerning the same subject, and even in the court decisions touching the matter. In fact, as I have before intimated, the problems involved in carrying on a free Church within a free State are, for the most part, problems as yet unsolved. We may believe that their final solution will be in harmony with what the people of America deem just and right.

1. **Constitutional Provisions for the Separation of Church and State.** There are only two items in our Federal Constitution which have a bearing on

the problem we are considering. One of these is found in the Constitution itself and the other in the First Amendment. The latter part of Clause 3, Article VI, declares, "No religious test shall ever be required as a qualification to any office of public trust under the United States." The First Amendment has this statement: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

These provisions of our national Constitution, or similar items, have been written into practically every state constitution. Since the problems connected with the separation of Church and State have come to center so largely in education, several states have passed laws, or attached to their constitutions other provisions, intended to further safeguard public education from sectarian influences and sectarian types of teaching. No state has a constitution or system of laws which justifies the shifting of its educational system to absolutely nonreligious foundations, though such an interpretation of existing constitutional provisions and enacted laws has sometimes been advanced.

2. **What Our Forefathers Had in Mind When They Made Provision for the Separation of Church and State.** I have already suggested that our forefathers did not seek to hamper religion when they provided for the separation of Church and State. Their intention was not negative but positive in regard to religion. They wished to secure conditions where all types of religion might be free to develop and to propagate themselves as they could. They were determined that no one religion should be

given an advantage over others through governmental favor. Any interpretation of the constitutional provisions for the separation of Church and State which works hardship on religion, in general, is evidently a reversal of the intention of the people who laid the foundations of our government.

It is evident that our forefathers hardly saw the problems which the separation of Church and State would raise in the field of education. They certainly had no idea that the plan they were proposing would result in a complete secularization of education in schools under public control. Religion and education were so intimately related in their day that a secularized system of education was a conception which they hardly entertained. This was true in American life for a long time. It was only little by little that the American people came to realize that a full divorce between education and religion was possible. When the people of early America thought of education, they thought of a type of education in which religion had a place.

In 1795 Governor Clinton established the public-school system of New York State. In addressing the state legislature during his campaign for the establishment of public schools, the governor said, "Perhaps there is scarcely anything more worthy of our attention than the revival and encouragement of seminaries of learning, and nothing by which we can more satisfactorily express our gratitude to the Supreme Being for his past favors, since purity and virtue are generally the offspring of an enlightened understanding." In speaking thus Governor Clinton

reveals the fact that he was accustomed to think of education as necessarily allied to religion.

The Ordinance of 1787, for the government of the Northwest Territory, devoted "section sixteen of every township" to the maintenance of public schools. In making this generous provision, it was stipulated by the framers of the document that "religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall be forever encouraged." The framers of that historic document seemed to think of religion as an important element in school work, even in the work of a school maintained at public expense. They thought as they did because they had never really conceived of a nonreligious type of education, much less of an antireligious type.

As late as 1911 there stood in Hartford, Connecticut, a public-school building across the front of which ran a motto in letters of gold which said, "All thy children shall be taught of the Lord; and great shall be the peace of thy children." (A. V.) The people who caused that motto to be placed over their public school were thinking of a type of public education in which religion was to have a part. They were inspired with a hope that with education practically universal in America we should go forward to new achievements in righteousness.

Education has become practically universal in America, but we have not made corresponding progress in the achievement of righteousness. Adolescent crime and juvenile delinquency seem to be increasing. We sometimes say we have been disillusioned in the matter of education, that the high expectation of our

forefathers as to the human uplift that was to come with universal education has proved to be unfounded. We are not quite logical in thinking thus. The type of education that our forefathers had in mind has not failed us. We have well-nigh achieved universal education, but in achieving it we have largely deleted that element of education on which our ancestors laid greatest stress. All our children, or nearly all of them, have been taught, but not all of them taught of the Lord.

Is it not logical and sensible to conclude that what our forefathers had in mind when they made provision for the separation of Church and State was this: to avoid all entanglements and interferences growing out of a participation of the Church in State matters, and of the State in Church matters? They likewise aimed at a system wherein no governmental favor should be extended to any one religious organization or form of belief. They did not intend to forbid the coöperation of Church and State in matters educational. They did not wish to eliminate religion itself from education, but only to safeguard the schools against such sectarian teaching as would not be compatible with the aforesaid principles of equality and justice. They had no wish to establish a secular, or religionless, state. If these conclusions are valid, must we not decide that the rigid interpretation of our fundamental law, which holds that the separation of Church and State must be as absolute as possible, is a misinterpretation of the statutes in question and a perversion of their evident intent? On the other hand, must we not, in view of the conclusions reached, hold that the more liberal interpre-

tation of our laws with regard to the matter is the logical interpretation?

3. **What a Valid Interpretation of Our Laws Would Forbid and What It Would Permit in Public Education.** There is nothing in our national Constitution which has a specific reference to educational problems arising in connection with the separation of Church and State. We have already shown that our forefathers seem to have visualized these problems hardly at all. Therefore, in so far as our national Constitution is concerned, the application of this principle to matters of education has been by inference rather than by specific reference in the Constitution itself. It has been a case of interpretation, an effort to determine how this fundamental principle of our Government ought to apply to problems which it was not originally intended to meet, because these problems had not yet arisen. In legal situations like that which I have pointed out there is always ground for wide differences of opinion. The original intention of the law does not really touch the specific case and its relationship to the case must be determined, not so much on the law itself, as on certain general principles on which the law was based by those who enacted it. It would seem to be reasonable that in cases like this where a law has no specific reference to the problem under consideration a rigid application of the law would be out of place. A broad and liberal interpretation based on principles inherent in the law rather than on its specific statements would seem to be the logical procedure. If the foregoing reasoning is sound, the rigid interpretation of our constitutional provision for the separation

of Church and State, especially an interpretation which insists that this separation must be made as absolute as possible, is unwarrantable.

Before attempting to suggest what a valid interpretation of this constitutional provision of our national Government, and of our state governments, would permit and what it would forbid in public education, let us see what is permitted under the said provision in matters not educational. Our national Government supplies chaplains for the Army and Navy and it coöperates with religious organizations in the appointment of these officials, recognizing as necessary and valid their ordination by the religious organizations which they represent. In the schools for Indian children, conducted by the national Government, provision is made for religious instruction, and the Supreme Court has decided that the trust and treaty funds held for the Indians by the Government may be used in providing such religious teaching.[1] The Census Bureau collects and distributes without cost statistics which have to do with matters of religion, and thus renders valuable aid to religious organizations. Chaplains are provided for our national Congress and religion is similarly recognized in practically every state legislature. Once every year the President of the United States by solemn proclamation sets apart a day for thanksgiving to Almighty God for his blessings during the twelve months preceding this day of worship. Oaths are required in courts of law, and the President of the United States, as well as other Government officials, is inducted into office by ceremonials in which

[1] 1908, Quick Bear vs. Leupp, 210, U. S. 28 S. Ct. 690.

an open Bible has a prominent part. We inscribe upon our coins the motto, "In God We Trust." Practically all states exempt church property from taxation and thus make what amounts to a cash contribution toward the support of religion. Congress has appropriated public lands for public schools in which there is to be the nurture of religion. "In regard to Ohio, Congress has not only appropriated section 16 to the use of public schools, but has actually granted section 29 within a limited area to the use of religion."[2] Our courts have uniformly opposed anything that has savored of an attack upon religion. "This has always been a Christian country," said a Missouri court in giving its judgment against a move to discredit Church-controlled schools in that state.[3] What the court evidently meant was that this country is predominantly Christian and therefore any move to injure that religion is illegal. It is altogether probable that the court would have decided in the same way had the school which was undergoing attack been Jewish instead of Christian. The statement would seem to mean, "This is a religious people, and any attack aimed at the destruction of religion is not to be given legal sanction."

It would seem that the facts stated in the preceding paragraph are significant enough to enable us to reach some general conclusions as to what may be permitted under a valid interpretation of our Constitutional provisions for the separation of Church and State. Most of the statements of fact which were

[2] Zollman, in Cope, H. F., "Week-Day Religious Education," p. 690.

[3] 1903, State vs. Trustees, 175 Mo. 52, 57.

made in the preceding paragraph did not have to do with educational matters, although some of them did. They are none the less significant because some had to do with other than educational matters. If the Bible is worthy of a place in the inaugural ceremonials of a President of the United States, by what sort of logic is it ruled out of our public schools? If the name of the Deity is found on our coins, why should it be carefully deleted from the school readers of our children? If our national Government sets apart a portion of the working day of the Indian child for religious instruction, why should not our public schools do the same for the children under their care? If our national Government and our state governments enter into coöperation with religious organizations in order that chaplains may be supplied for the Army and Navy, for the lawmakers in Congress and state legislatures, and for the inmates of penitentiaries, by what sort of reasoning are the children in our public schools refused the same consideration? If Church and State may coöperate in the case of the soldiers, sailors, lawmakers, and penitentiary inmates, why cannot they coöperate in the case of the children? Plans for the coöperation of a public school with the religious organizations in the same community are comparatively simple compared with the coöperation demanded in the case of chaplains for the Army and Navy, for example. No use of public funds is involved in the former, whereas such use is involved in the latter.

What has been said indicates that both our national Government and our state governments recognize the fact that we are a religious people. How otherwise

shall we explain the requiring of oaths in court, the issuing of Thanksgiving Day proclamations, the appointing of chaplains, and the other phenomena of our civic life which have been mentioned? These facts of our civic life indicate that our governments are based on a broadly religious foundation, and that a recognition of this fact constitutes no violation of our fundamental laws providing for the separation of Church and State. Why should not public education rest on the same broadly religious basis? Our public schools are a part of our governmental system.

The facts which have been set forth indicate that Church and State have found a way to coöperate without apparent friction in what would appear to be a rather delicate matter; namely, the selection of chaplains. The practice has apparently led to no interference of the State in the affairs of the Church; neither has it led to any interference of the Church in the affairs of the State. What is more, there seem to have been no charges of unfairness or favoritism on the part of the Government in the selecting of its chaplains. The plan has been carried through and the separation of Church and State maintained. Why should not Church and State coöperate in education just as they have in the care of the soldiers and sailors?

At the risk of being repetitious, then, let us sum up in a few definite statements what a valid interpretation of our constitutional provision for the separation of Church and State would permit. First of all it would permit public education to be founded on a broadly religious basis, just as our governmental systems, both state and national, are founded on a

broadly religious basis. Second, it would permit such coöperation of State schools and Church Schools as would lead to no interference of the State in affairs of the Church, or of the Church in affairs of the State. In the third place, it would permit such coöperation as would be mutually helpful to both public schools and Church Schools and would not give any one church or religious organization an advantage over other churches or religious organizations. With these basic principles in mind we shall, in a succeeding chapter of this book, take up some of their implications for both religious education and public education.

In discussing what would be permitted under a valid interpretation of our constitutional provision for the separation of Church and State we have necessarily indicated some of the things which would not be permitted under such an interpretation. The religious basis on which education was carried on by the State would need to be as broad as the religious foundations on which the State rests. It would need to be broad enough to include the common doctrines of Protestants, Jews, and Catholics, but so nonsectarian in quality that it would not contain elements distasteful to any of these groups. To give precedence to the particular doctrines of any one of these types of religion, while excluding the particular doctrines of the others, would be a step in the direction of an established religion and a violation of our constitutional provision for the separation of Church and State.

The privileges of any coöperative plan would have to be extended on the same conditions to all recog-

nized and legal organizations seeking to teach religion. This does not mean that there would be no conditions required for this sort of coöperation. It means only that conditions required would be uniform. For example, if the public schools coöperated with the Church Schools by granting credit for work done in Church School classes, definite conditions, on the fulfillment of which credit would be granted, could be set up by the schools. The conditions, however, would be uniform. If any religious body could not meet the conditions and was therefore debarred from receiving credit, this would not constitute a violation of that principle of fairness to all which is required by the separation of Church and State.

Coöperation between public schools and Church Schools would have to be conducted in such a way as to avoid any interference on the part of one of these institutions in the affairs of the other. Serious situations savoring of such interference could hardly arise so long as the coöperation was on a voluntary basis and either party could withdraw at any time. Let us imagine as an illustration a community in which the public schools coöperate with the churches by dismissing pupils for week-day religious education. Suppose some church failed to supply the equipment, leadership, and curriculum necessities required in order to make its school a success, and the public-school officials felt compelled to cease releasing pupils to that particular church. Would such an action on the part of the public-school leaders constitute an interference in the affairs of that church? There are really no grounds for so interpreting their action. So long as the requirements were uniform there

would be no suggestion of unfairness, and in withdrawing from coöperation the public school would be quite within its rights. We have reason to believe that even where serious problems of this kind might arise the common sense and tact of public-school leaders and Church School leaders would be equal to the occasion and matters would be satisfactorily adjusted.

Such matters as the use of public-school funds for the support of Church School classes would certainly be ruled out of a coöperative system of education in which both Church Schools and public schools have a share. Such funds are raised through taxation and are therefore derived from people of all sorts of religious beliefs as well as from people of no religious affiliation. The use of these funds for the promotion of any particular type of religion would therefore be equivalent to giving that particular type of religion an advantage over others. Such use of public funds would likewise make it necessary for public educators to inspect and supervise the Church School in such a way as to make interference, or something which would be regarded as interference, well-nigh unavoidable. This would be much more apt to occur in cases where public funds are used than in the case where public-school time is granted to the Church Schools. The money raised by taxation for purposes of education belongs to the public schools. The whole working day of the child does not belong to them.

If the principles which have been set forth in this chapter were once recognized as a working basis for the coöperation of Church and State in education,

many specific and helpful modes of working together would quickly develop. Many such modes are already being tried. In a succeeding chapter we must examine some of these methods of coöperation between Church and State in education with a view to determining their legality, success, and importance.

PART II

MOVEMENTS IN RELIGIOUS EDUCATION

"Go ye therefore, and make disciples of all the nations, . . . teaching them to observe all things whatsoever I commanded you."—Matt. 28:19, 20.

CHAPTER V

AN EDUCATIONAL AWAKENING IN THE CHURCHES

Religion and education have always been intimately related. Religion kept education alive during the Dark Ages. Religious zeal, born of the Protestant Reformation, has been an important factor in establishing the system of free education which we enjoy in America. The two have been interdependent. Religion has depended on education quite as truly as education has depended on religion. Every religion that has gained wide and long-continued dominion over the hearts and minds of men has been propagated and maintained by activities which were educational in their nature. Gautama Siddhartha was a teacher who gathered about him a little band of disciples. These disciples, after the death of their leader, carried Buddhism from its place of origin in the Indian Peninsula throughout most of the vast stretches of Asia. Zoroaster was a teacher, and his disciples persist to this day in some of the more obscure corners of the East. The Hebrew religion was propagated and maintained by a remarkable program of education. Not only the schools which the Hebrews maintained, but their services of public worship, their system of national festivals, and the daily routine of their home life were all so planned

as to have profound educational influence. Even the religion of Mohammed is not an exception to the rule, notwithstanding the fact that force has so often been regarded as the most important factor in its propagation. If it had not been for the fact that Mohammedanism has a simple creed, diligently taught not only in great schools like that at Cairo but by almost every follower of the prophet, the Mohammedan religion would have long since passed out of existence. The initiatory rites of pagan peoples are educational in their nature, and, being well-nigh the only definite and purposeful educational element in the lives of primitive peoples, these religious rites have correspondingly great educational significance.

It hardly need be said that the Christian religion is more intimately related to education than any of the religions which have been named. It was founded by One who made teaching his chief method for establishing the Kingdom of God on earth. This Founder of the Christian religion bade his disciples to go into all the world that they might teach all nations the things which he had taught them.

Of all the types of the Christian religion, Protestant Christianity is most dependent on teaching for its propagation and maintenance. Protestants hold that the Scriptures are "the Word of God, the only rule of faith and practice." If this belief is valid it carries with it the necessity for an educated Church constituency, so that the Scriptures may be read and understood by all. Especially is this true when we take into account that other Protestant doctrine; namely, the universal priesthood of believers. If every Christian is a priest of God, education must be

made efficient and universal. The right of private judgment, so dear to the heart of the Protestant, may become a delusion and a snare if it is exercised freely by an ignorant populace. Justification by faith is the cardinal doctrine of Protestant Christianity, but faith is a product of the right kind of education. "How shall they hear without a preacher?"

The history of the Christian Church is full of evidences pointing to the interdependence of religion and education. A little band of Christians went forth to meet the full power of world-conquering Rome, and they won. They gained the victory because they had as their message a saving gospel and because their program was one of efficient teaching. From the days of the apostles the Christian religion and Christian teaching have waxed or waned together.

What has been said about the interrelation of religion and education ought to convince us that an educational awakening among the Churches of our country is a matter of deep significance. Whether such an awakening really exists is the question which we must next consider.

EVIDENCES OF AN EDUCATIONAL AWAKENING AMONG THE CHURCHES

By glancing at some of the evidences of an educational awakening among the Churches of America, we shall not only be better fitted to form an opinion as to whether any movement of the kind is in existence, but shall likewise gain some conception of its nature, extent, and modes of manifestation. It may be well to state at the outset that the evidences of

such a movement are so numerous that we shall not be able to consider them all. Moreover, some of them are so intangible that, although we feel their potency, we are not able to define them with exactness. A nation-wide movement in religious education is basically a widespread conviction, a sentiment, a spiritual force; as such it surpasses the bounds of exact definition.

1. **Preparation of Ministers.** Theological seminaries are, for the most part, slow to adopt anything which may prove to be a mere innovation. This is as it should be. Great insecurity would result were all of our seminaries "carried about with every wind of doctrine." It is therefore doubly significant that our seminaries are taking note of the present-day religious-educational awakening. Their attitude bears witness not only to the existence of such a movement but to its manifest importance and worth.

A few years ago religious education as such received little attention in our seminaries. At that time young men could go through the entire seminary course, and several postgraduate courses if they chose to do so, without any specific preparation for meeting the technical problems which are sure to arise in the educational work of an individual church. All this has been changed. There are to-day few seminaries which do not either maintain efficient departments of religious education or coöperate with some school where their students can secure this type of training.

2. **Leadership Training.** The development of agencies and programs for the training of Church

School leaders is one of the most gratifying phenomena in the Church of the present day. The notion that almost anyone can teach a Sunday School class is passing. The International Council of Religious Education has prepared a Standard Leadership Training Course with an extensive list of required, elective, and specialization units. It has also prepared an Advanced Course and a course for pupils of high-school age. Credits are given for work done in these courses and on the completion of the required number of units a diploma is granted.

There is hardly anything more important in religious education than a consecrated and trained leadership. The leadership-training work is helping to secure for the Church School a type of leadership which will compare favorably with that of the public school. Such a movement points strongly to a quickened interest in religious education on the part of Church members in general.

3. New Educational Agencies of the Church. The first Vacation Church Schools were organized in 1901. About twelve years later, the first Week Day Church Schools were formed. Summer camps for boys, girls, and young people have multiplied of late. Summer conferences for young folks of high-school age and beyond have become one of the established agencies of the Church. Clubs of various kinds for Church School pupils of the Junior Department and above have increased in number and their programs have been enriched.

The formation of all these new Church School agencies is an evidence that the Church is taking its educational task more seriously than was once the

case. It is now quite clearly and generally recognized that the Sunday School cannot bear the whole educational task of an individual church. The Sunday School is coming to be regarded as the Sunday session of a Church School which likewise has week-day sessions for study, worship, and expressional work.

Religious education is coming to be considered important enough to have a place in the child's week-day program and in the child's working day. The fact that such an opinion concerning the importance of religious education exists and is gaining ground is strong evidence of a general educational awakening among the Churches.

4. **Curriculum Construction.** Practically all denominations are engaged at the present time in the task of improving their Church School curriculums. Old courses of study are being discarded and new courses written. Some thirty denominations are coöperating in definite phases of this task through the International Council of Religious Education. This desire for better Church School materials is an evidence that there is a deep and wide interest in religious education.

5. **A New Type of Christian Ministry.** Many churches are now seeking the assistance of persons technically trained in religious education. This is especially true among Protestant denominations. The fact that directors of religious education or ministers of religion are being employed in ever-increasing numbers by our churches is significant. It indicates that the teaching ministry of the Apostolic Church is being restored. Teachers as well as preachers were

found among the official leaders in the churches of the first Christian century.

When a church employs a director of religious education, it gives convincing evidence of its interest in the teaching phase of church work. It likewise gives proof of the high regard it has for this phase of church work. To call to its aid a minister of education indicates that the church issuing the call has come to regard the teaching work of the Church as equal in importance to its preaching work. Such an estimate of religious education on the part of a congregation is something new in our day. It indicates an awakening.

6. **New Methods of Church School Teaching.** Many new methods of teaching are finding places in the Church School program. Project teaching has been receiving marked attention, and curriculum materials suitable for use with this method have been prepared. Several books dealing with the adaptation of the project principle to religious education have been published. The use of actual situations arising in the life of the pupil has been emphasized as an educational procedure of fundamental importance. Dramatization as an educational device has entered religious education with a suddenness and impressiveness that make the advent itself dramatic. The expressional side of the educative process has been emphasized. Pupil initiative and creativity have been sought in a way quite unknown in the religious education of a few years ago. This rush of new methods into the Church School is indicative of awakened interest and enlarged views with regard to religious education.

7. **Church School Buildings and Church Finances.** The number of churches just now engaged in erecting or remodeling their Church School buildings is remarkable. The movement is nation wide and exists even in communities where economic conditions would seem to be most unfavorable. It is not only the number of church buildings just completed or still under construction, but the character of these buildings which indicates something new in the educational consciousness of the Church. A church which invests a quarter of a million dollars in a Church School plant has developed a conception of religious education which hardly existed among the churches of a decade or so ago. Money has been called "the acid test." It certainly is true that people usually put their money into undertakings in which they have confidence and abiding interest. Enlarged expenditures on the part of churches for the employment of directors of religious education and the erection of Church School buildings offer important evidences of a growing confidence in the ability of the Church School to further the ends for which churches exist.

CAUSES OF THE EDUCATIONAL AWAKENING AMONG THE CHURCHES

If the foregoing statements have established the fact of an educational awakening among the religious forces of the nation, our next task is a consideration of the causes which may lie back of this movement. An extensive movement like that which we are considering is without doubt a result of many causes. It grows out of the vast complex of modern life, and

the best we can hope to do is to point out and discuss some of the more important and more evident of these forces within our national life which are finding expression in this movement for a larger and better program of Church School teaching.

1. **A Sense of the Comparative Failure of the Present-Day Church School Program.** Religious education at its worst is by no means an absolute failure. With untrained teachers, poor equipment, an almost impossible time allowance, and a defective curriculum, religious education is still the greatest recruiting agency of the Church. It is this in spite of its many defects. That religious education should so far succeed in the face of these serious handicaps is evidence that the gospel message is potent in the transformation of character and that the souls of children and youth are peculiarly responsive to that message.

There is a growing conviction, however, that religious education of the kind carried on in our churches is a comparative failure. Surveys made during the past few years reveal the fact that less than one half of the children and youth of the nation are enrolled in any Sunday School or similar institution. In the matter of enrolling the children of the nation in schools of religious education the religious forces of the country are less than fifty per cent efficient. This is not absolute failure, but compared with public-school standards in the same matter it is comparative failure.

Of the pupils brought into Protestant Sunday Schools only about one half form any lasting connections with the Church. Thus is revealed the fact

that we are not only inefficient in reaching the childhood and youth of the nation, but inefficient in the accomplishment of those purposes for which we sought them. Church membership is not the only goal that the Church School should have for the pupil, but it is an important one, and moreover it is a kind of index to many other goals. If a Church School fails to bring its pupils into lasting allegiance to organized religion, the probabilities are that it has failed in most of its other objectives.

If the Church usually reaches only about half of its Church School constituency and brings only one half of the pupils reached into lasting relationships with itself, it is evident that in the matter of attaining the major objectives of religious education we are only about twenty-five per cent efficient. Consciousness of this comparative failure, coupled with some realization of what religious education would be capable of doing at its best, is undoubtably one of the causes which lie back of the present-day educational awakening among the churches.

2. **Advances in Educational Science.** Certain advances in educational science have tended to exalt the place of education in the development of life and character. We shall have opportunity to consider only one item of this kind, which must serve as an example of many more which might be discussed. It is only within recent years that we have come to realize that there are two distinct types of heredity. Racial heredity acts through the natural laws of human generation. Through racial heredity a people hand on their physical characteristics, such as color of hair and skin, form of stature, cranial capacity,

and so forth. Through social heredity, on the other hand, people hand on their language, literature, governmental institutions, religious beliefs, and social customs. Racial heredity transmits its content from generation to generation through the birth of children to parents; the physical characters of the parents and of their more distant ancestors coming into being once more in the children, in harmony with laws which are not well understood but which seem to work mechanically. Social heredity transmits its content from generation to generation through channels quite unlike those of racial heredity; namely, through the processes of education. Educational science is to-day built on this conception of heredity. If all that is of value in our social inheritance must be handed on through education and will be conserved and enriched by an efficient educational program and dissolved by an inefficient program, education is thus revealed as the most important activity of mankind. Upon education more than upon any other factor depends the destiny of the human race. Eugenics may help us to produce a better human stock, but only education can help us to conserve and enrich the achievements of the race. With such a view of education emerging from educational science, it is no wonder that Church leaders have been gaining an enlarged conception as to the significance of education for the preservation and transmission of our religious heritage.

3. **Achievements of Education.** The latter part of the nineteenth century and the beginning of the twentieth was a period during which education achieved some unprecedented results. That period

saw Japan shift from the status of a medieval civilization to that of a progressive and modern country. The change was brought about largely through education. In America a campaign of education resulted in a thing which many people believed never could be done; namely, the enactment of an amendment to our Constitution prohibiting the manufacture and sale of intoxicating beverages. The World War saw public opinion molded almost at will within the warring nations, by processes which were primarily educational.

Industry was quick to note the significance of these demonstrated powers of education. Advertising became a science, based on educational principles. Politicians turned as never before to educational procedures for the winning of elections, bringing into use the public press, billboard announcements, and radio speeches. It is not strange, therefore, that the Church has likewise been influenced by this new appreciation of the power of educative procedures.

4. **Developments of Psychological Science.** We have in a preceding chapter discussed some types of psychology which are destructive to religion. It would be unfair to this important branch of human knowledge to imply that all psychology is essentially nonreligious or antireligious. There are types of psychology which greatly strengthen the fundamental conceptions of religion. Soulless psychology tends to destroy religion, but not all psychology is soulless. The psychological study of religion, when based on philosophical foundations not destructive to religion, has been distinctly helpful. Child psychology has been especially so, as has likewise been adolescent

psychology. The most striking fact about these psychological studies of religious experience has consisted in the emphasis which they all throw upon education as a factor in the development of the religious life. The more we know about the laws of psychic processes, the more important education is seen to be. The psychological investigation of religious experience has, because of this fact, helped to exalt the appreciation of education as a factor in the promotion of religion.

5. **A Deepening Appreciation of the Educational Significance of Jesus.** What I believe to be one of the most potent causes for the educational awakening of the Church lies deeper than any of the causes I have mentioned. Most of the historic forward movements of Christianity can be traced to some new apprehension of the significance of Jesus. Our age is apprehending his significance for world brotherhood as perhaps no previous age has ever done. Our age is apprehending his significance for economic justice and stability as other ages have not. I believe that our age is also apprehending his significance for education as it has not heretofore been apprehended. We are coming to realize that the world has had one incomparable Teacher, and that we may find in a study of him, his message, and his methods that which will be our best guide in our efforts to unravel the perplexing educational problems of our day. A Church which really knows its Founder and tries to carry out his commandments can hardly be anything else than a Church which exalts education as an agency of primary importance

in the conquest of the world for its Lord. A rediscovery of Jesus will exalt religious education.

SITUATIONS PRODUCED BY THE EDUCATIONAL AWAKENING OF THE CHURCHES

The religious-educational awakening which we have been considering has produced some situations of weighty importance in our country. It has evidently opened to the Church the greatest opportunity in a century. If Christian leaders possess the vision to realize this opportunity and the faith to seize it, the next few decades will witness great events in the forward march of religion.

Periods of great opportunity are nearly always periods of marked danger as well. To let a great opportunity go by means something more than the loss of the opportunity; it means a state of inner and spiritual deadness which will soon manifest itself in decline and disintegration. Rightly utilized present opportunities will enable the Church to bring under its instruction practically all the children and young people it can rightfully claim. Agencies already exist which have enabled the churches in scores of communities actually to accomplish this, but the opportunity will not pause at our doors forever.

1. **The Need of Leadership.** The Church is always in need of efficient leaders, but there are times when they are more sorely needed than at others. The present is such a time. The need extends all the way from the humble volunteers in our smallest Sunday Schools to the highest officials of our great denominational and interdenominational agencies of

religious education. Lack of consecration and efficiency in the lower circles of education is deplorable and we hear a good deal about it. There is, however, a more important matter. Lack of vision and a tolerant attitude toward philosophical theories that can never be anything less than destructive to religion, when they exist within the higher circles of our educational system, may turn the whole Church from its true course into a blind wandering which will be generations long.

Religious education to-day in some ways stands where public education stood a hundred years ago. A century ago our nation stood at the parting of the ways in so far as public education was concerned. We had developed a considerable public-school system, but there were vast areas in our country where educational advantages for children and young people were meager indeed. Probably not half the children of school age in America were at that time enrolled in public schools. What happened in the mountain sections of the South was threatening to happen in all our vast pioneer and frontier areas. Men like Horace Mann and David P. Page saw the danger. They were filled with a patriotic, we might almost say a religious, zeal for education. They dreamed of a day when free public education would be offered to every child in the land. They lived and labored and died to make that dream come true. We need to-day in religious education a Horace Mann and a David P. Page. Without consecrated, farseeing, prophetic leadership, we shall not succeed as we should at this time of crisis and opportunity.

2. **A Clearly Defined Task.** Religious education

needs to define its task. The need is growing more pressing every day as the religious-educational awakening of the churches takes form and the character-education program of the public schools develops. What can the Church Schools do that the public schools cannot do? This question is being raised by public-school people. We ought, as Church School leaders, to have a very definite and convincing answer to it, but many of us do not seem to have such an answer at hand. Such an answer is quite impossible on the present theoretical basis of much that passes for religious education. If we do not find a clear and convincing answer to this query, we shall hope in vain for any large recognition of the Church School in modern life. If the Church Schools undertake to do what the public schools do, the Church Schools will be eliminated as a factor in the educational system of America.

3. **A Program Which Is Unified and Pedagogically Complete.** As soon as the Christian Church has defined its task in the field of education, we shall be ready to undertake the organization of a unified and pedagogically complete program of religious education. To attempt this task before the particular field of the Church School has been determined may keep the Church School curriculum builder busy, but it will only make an already confused situation still more confused.

Let me illustrate what I have in mind in speaking of the necessity for clearly defined conceptions as to the Church School task. We often hear statements which identify religion with the whole of life and conduct. In a sense such statements are true. Re-

ligion should enter the whole of life and determine all our actions in a very real way. Nevertheless, a Church School program built on the theory that religion is life will certainly go astray. Religious experience is a definite and particular kind of experience, and it is the task of the Church School to secure specifically religious experiences for its pupils. There are phases, at least, of religious experience which our public schools cannot undertake to supply to our children and youth. These experiences ought to be the contribution of religious education to the whole educational experience of the child. If what I have said is not true, I cannot see any place for the Church School in an American system of education. If religious education is merely ethical culture there is little need for the Church School.

4. **The Need for Better Church School Methods.** If we are to enter a new era of religious education we shall need to lay hold on the best possible modes of religious teaching. Already many new methods of Church School teaching are being tried. We have already pointed to this fact as one of the evidences of an educational awakening among the churches. The need for farsighted guidance in the present situation is serious. Some of the new methods proposed are evidently of solid worth. Some are in danger of becoming mere fads. Some are based on psychological and philosophical principles which can never be reconciled to the basic principles of religion. On the whole, there is a marked tendency on the part of religious educators to follow public educators in the matter of methods. There is danger in this tendency when it becomes too dominant. Religious education

differs from secular education in certain important elements, and methods of teaching which have been successful in public schools cannot always be taken over bodily into the Church Schools. The procedure should usually be one of adapting rather than adopting.

5. **Sound Psychological and Philosophical Foundations for Religious Education.** I have already referred to the need of a right psychological and philosophical basis for religious education. This is one of the situations where religious educators cannot safely take over the current public-school procedure. Much of public education, especially that in higher institutions of learning, is being built on foundations which the Church ought not to recognize. It is tragic to contemplate how religious education in many instances is being unwittingly transferred to these antireligious foundations. Here, as almost nowhere else, we are in need of farseeing, spiritual-minded leaders, who are experienced in religious matters, for the educational program of the Church. Dr. Burr has already been quoted in these pages as saying that Freudianism "is the most popular psychology of to-day." Dr. McDougall has been quoted as declaring that mechanistic types of psychology are dominant in America. Neither Freudian psychology nor mechanistic psychology are compatible with the Christian view of God and the world. Religious education needs leaders who are able to move independently in the field of psychology and philosophy. Too many of our leaders in this field have been taught in colleges and universities where the types of psychology which have been named, or others equally ob-

jectionable, have been the basis of instruction. These leaders are, all too often, busy with the impossible task of rearing a system of religious education on an antireligious foundation. They seem to believe that some small modifications of the psychological and philosophical foundations, which they have come to know in the college or university, will prepare these foundations for the task of bearing a program of religious teaching. To attempt to do this is clearly to attempt the impossible. To fit together these theories and the Christian religion would be possible only on one or the other of two conditions. Either the theories would have to be so changed that they would become something quite different from what they now are, or the Christian religion would have to be changed until it was no longer worthy to be called the Christian religion. The type of change that is actually taking place where this adjustment is being attempted is not hard to detect.

In these closing paragraphs I have suggested some of the problems which are emerging in connection with the religious-educational awakening among the Churches. We must define our task. We must develop able leaders. We must build an efficient program. We must develop better methods. We must find and adopt a philosophical and psychological basis for religious education. Are these several problems related? Does there run through them all common elements, so that, by discovering some basic principle which lies deep within the religious life of the true Christian, we may find the solution of them all through the application of this principle to each problem? I am convinced that such a solution of

our problems is possible. To discover this basic principle, and to seek a solution of the problems we have named through applying to them the principle we may thus discover, is the task which awaits us in two or three of the chapters which follow.

CHAPTER VI

THE SPECIFIC TASK OF RELIGIOUS EDUCATION

Of the several problems raised in the preceding chapter, we shall consider first the problem which the Christian Church faces in the matter of more clearly defining its educational task. This problem is given first place in our discussion not only because of its importance but because of the fact that it is intimately related to all the other problems and a consideration of it therefore promises that we shall discover that universal principle of the Christian religion which we so much need in the confused educational situation of to-day.

If the Christian Church does not define its educational task more clearly than it has heretofore done, there is danger lest all the benefits made possible through the religious-educational awakening be lost. The organization of new agencies like the Vacation Church School and the Week Day Church School has brought many new courses of study into the field of religious education. Many of these courses are bound in textbook form, since their publishers have abandoned the customary procedure of issuing lesson materials in periodical form. Many of these textbooks intended for use in Church Schools will be

found, on careful examination, to contain very little that could not be taught in public schools. They deal with matters which have a relationship to religion, but which are not in themselves necessarily religious, unless we conceive of religion and good morals as identical. If the churches have nothing specific to offer and are to enter the field which is being more and more occupied by the public schools in their character-building program, the outlook for any large place for the Church School in the educational system of America is not encouraging. With the major portion of the child's working day at its disposal, its thoroughly trained leadership, and its good equipment, the public school can far outstrip the Church School if they are to be in any sense competitors in education. If the Church has no unique contribution to make to the education of the child, its educational program will almost inevitably become a poor imitation of the character-building activities and studies carried on in the public schools.

If religious education, on the other hand, has a clearly defined task and can do for the education of the child something which public-school education cannot do, and if, further, this task of the Church School can be visualized clearly and undertaken intelligently, then we may believe that we have arrived at a new day in the educational history of the Church. In this chapter we are seeking to find out just what this specific educational task of the Church really is. Perhaps we may best approach our problem by considering first some of the things which it is not.

THE SPECIFIC EDUCATIONAL TASK OF THE CHRISTIAN CHURCH IS SOMETHING MORE THAN PIECEMEAL CHARACTER BUILDING

Professor Charters made a valuable contribution to vocational training when he proposed something that has come to be known as the "job-analysis" method of determining what the educational program ought to be. His method consists of careful investigations carried on within the particular profession or other field of endeavor which the pupil intends to enter. For example, if the pupil wishes to become an apothecary, a careful study is made as to what knowledge and skills and attitudes an apothecary needs to possess in order to be successful in his chosen occupation. The educational program is so constructed as to give promise of attaining the desired ends when these needs are discovered.

The principle on which this job-analysis method rests has been seized upon by certain leaders in religious education. They have believed that by an analysis of Christian character and by a discovery of its constituent elements of knowledge, skills, and attitudes they may lay a foundation for an efficient program of Christian education. They have been working with this idea and have tabulated long lists of the character traits which a Christian ought to possess. Some, finding these lists burdensome because of their length, have simplified matters by combining many character traits under categories of a more general nature, thus reducing the number of specific character-trait objectives to a few.

That there are elements of value in the procedure

we have noted is evident. Religious teachers ought to know as definitely as possible what the pupil should become as a result of religious nurture. As a thoroughgoing principle, however, its status is not so certain. Religious educators have probably given it a universality which Professor Charters never claimed for it. Religious education should result in ever higher and higher attainment in character by the pupil, but it is a question as to whether the job-analysis procedure is not too much of a piecemeal process really to attain that end. Our ablest leaders of religious education have felt this and have as a consequence been trying to find some basic and inclusive character traits which will insure all the rest.

Strong and enduring character is not a mere mosaic of character traits. Personality is not at its best without unity. Particular character traits are able to withstand the severe tests of human experience only when they are parts of a living whole, only when the trait undergoing trial is linked with a host of others in a conduct-controlling sentiment and a manifold ideal. The needed unity cannot be secured by mere association within the personality of the individual. It cannot be secured through any process savoring of a bringing of separate things together and a fusing of them into one. Character traits in order to make up a unified personality must spring from a common origin. When deep within the soul of a man there is something which makes him honest and likewise compassionate, honesty and compassion will support one another in his character. They are born twins.

Leaders of religious education have been reducing the number of character-trait objectives because they believe that there are a few character traits of so general a nature that they contain all the rest. May they not still further reduce this number until they discover one all-inclusive trait or principle from which all desirable traits of character may be expected to take their rise?

The piecemeal method of building character is too external to be in line with what we know concerning the way Christian character has emerged within the individual. It seems to rest, in its extreme forms at least, on a psychological theory of human conduct which explains our actions on the supposition that they are mechanical responses to stimuli. This type of psychology maintains that it is not consciousness itself, or anything within consciousness, that causes us to act as we do. The stimulus itself determines what the response shall be. The Great Teacher evidently thought otherwise. He said that "out of the abundance of the heart the mouth speaketh."

THE SPECIFIC EDUCATIONAL TASK OF THE CHURCH IS SOMETHING MORE THAN THE FORMATION OF RIGHT HABITS

Modern psychology from the days of William James has exalted the importance of habit. Education not infrequently has been defined in terms of habit. The growth of mechanistic, or near-mechanistic, types of psychology has still further emphasized the place of habit in life and conduct, and has tended to give it an almost exclusive place in certain types of educational science. In view of this prominence

given to habit in psychology and in secular educational science, it is not strange that religious educators should sometimes come to think of their task almost wholly in terms of habit formation.

A sure sign that religious educators have thus been influenced is seen when there is a marked neglect of the informational phases of religious education in the Church School and a correspondingly great emphasis on pupil activities. The theory is that ideas derived through study, or other information-yielding phases of school work, have a small place in motivating conduct, whereas what the children actually do has great importance through its habit-forming consequences.

There are, of course, different ways of interpreting the term "habit." To the behaviorist habit is nothing but a "conditioned reflex" of the nervous and muscular organism. Psychologists of another type conceive of habit as operating in the field of thought and feeling. To the extent that the religious educator is influenced by behavioristic interpretations of conduct, dependence on habit as a factor in character-building becomes perilous. The philosophy on which behaviorism rests is a philosophy incompatible with the Christian religion. Efforts to build a mechanized life, such as the life that behaviorism has in view, can hardly further growth in Christian character.

If habit is conceived as operative in the field of thought and emotion, efforts to secure right habits may have a large place in the Church School program. If an individual's habitual modes of thought and habitual emotional responses are right, we have strong reasons for believing that his actions will be

right. It should be kept in mind that habitual modes of thinking are formed and preserved through thinking, and not through mere bodily activity. It should also be kept in mind that habitual emotional responses are formed and preserved through emotional experience and not through mere bodily action.

Nevertheless, even when we conceive of habit in this broader way, we cannot logically conclude that habit formation is the specific task of religious education. Even in the field of thought and emotion, habit stands for something mechanical, something which operates without purposive choice as its primary cause, though such a cause may have been present in the formation of the habit. A purely habitual act does not in itself possess any moral or religious value, though it may be a result of previous actions which did possess such value. A completely habituated personality would be one which had reached a stage beyond good and evil.

All this is to say that there is something deeper and more important than right habits themselves, and that it is the free and purposive choice of the good on the part of the individual. Through this right habits are established. The aim of religious education is to supply the individual with that quality of soul out of which right purposive choices emerge and bear fruit in right habits of conduct.

Habit, being a mechanical action of mind or heart, is dependent on a quality of soul within the individual not only for its formation but for its preservation. Unless given more or less constant exercise, habits tend to disintegrate. They lose their power to control conduct unless they are used. It is the

function of religious education to supply the individual with that something which will insure the formation of right habits, the preservation of right habits, and the power to change habits when justifiable changes are required. It is the function of religious education to make the individual the master of his habits, not their servant.

THE SPECIFIC EDUCATIONAL TASK OF THE CHURCH IS SOMETHING MORE THAN THE SOCIALIZATION OF THE INDIVIDUAL

For a quarter of a century and more, educational leaders like Coe and Starbuck have been emphasizing the social aspects of the Christian religion. This emphasis has been salutary on the whole. The Christian religion of a generation ago was too individualistic. True Christianity is always altruistic. Nevertheless, so much emphasis has been placed on the social side of religion that we have begun to forget that it has another side. The Christian religion is not merely social. It has an individual side, a Godward side, a source side, which is quite as important as its manward side.

It would be hard to overemphasize the social aspects of the Christian religion, since it aims at a universal and lasting brotherhood of service and good will. Perhaps the social aspect of the Christian religion has been misinterpreted rather than overemphasized. To conceive of our ideas of the Deity as being nothing more than a projection of our highest social values and a kind of personification of them seems to me to be a way of thinking which has arisen because of a misinterpretation of the social aspects

of the Christian religion. Such a misinterpretation of the social aspects of the Christian religion threatens serious consequences not only for religious education but for the Christian religion itself. It shuts up religion within narrowly naturalistic barriers, injects doubt and uncertainty into our most basic religious conceptions, and detracts from our religious standards and objectives the ideals which give to them their drawing power.

For some years this interpretation of religion as an outgrowth of the social life of man has been going on in higher circles of religious education. Prayer has been defined as "personal and social self-realization." Why should anyone attempt to define prayer without any reference to the Deity? The hope of personal immortality has been explained as a "defensive mechanism" of the human mind, built up to hide from us certain truths we do not like to accept. We have been told that we must substitute for this ancient hope the thought of the social continuity of the race within the present world. The almost universal feeling of dependence which causes even primitive man to seek divine aid in meeting the problems of life has been explained as an outgrowth of the dependence which the babe experiences at its mother's breast. Thus has practically all the content of religious belief and religious experience been explained in terms of social relationships. The movement has been bringing religion within narrowly naturalistic bounds, robbing it of all that is superhuman, inherently divine, and mystical.

As these social theories concerning the origin and nature of religion have worked themselves down into

the Church Schools of our day, certain changes in emphasis and method have begun to appear. The socialization of the individual, that is the fitting of him to mingle happily and helpfully in the social groups of which he is a member, becomes the accepted goal for the Church School program, in a Church School where these social theories are accepted at their face value.

The attainment of a human social system in which love and good will reign supreme is a sublime goal. It is a goal the historical sources of which we are able to trace with some accuracy. It appeared clearly in the teachings of the Hebrew prophets and found its complete revelation in the teachings of Jesus and in his life of purity, love, and helpfulness. This goal is a product of religion. It was born in the hearts of men who believed profoundly in God and maintained that they had communion with him. Many of these prophetic souls were looked upon as unsocial individualists in their day. They were the "troubler[s] of Israel," recluses who communed with God beside some lonely mountain brook, or while watching their flocks under the midnight stars. Their lives ran counter to the social currents of their day. Sometimes they entered the congested centers of population, but even there they were alone. What they achieved by way of higher ideals for human society they achieved in spite of the social currents of their time.

The attainment of this social goal for the race in the teaching and life of Jesus cannot be explained as a social achievement. It was an individual achievement, just as the less perfect conceptions of

the goal among the prophets were individual achievements. Jesus was not a social product of his times; he came from God as he claimed, and as his disciples believed. The prophets were not social products of their times; they touched God and it was contact with the Deity that made them great.

It makes a great difference whether leaders of the Church School believe the goal for human society has been socially evolved or divinely revealed through mystical communion with the Deity. If the former opinion prevails, the Church School program will be humanistic. It will emphasize human contacts, human fellowship, human standards of conduct. If the opinion prevails that the goal of human society is not a mere product of social evolution, but has been revealed of God to certain prophetic souls who were capable of receiving it, and through the life and teaching of One who was of the essence of Deity, the Church School program will be God-centered, Christ-centered. It will emphasize human fellowship, but human fellowship through Christ. "If we walk in the light, as he is in the light, we have fellowship one with another." It will emphasize not mere socially built and human standards of conduct, but Christ-revealed standards.

What I am saying is not mere theory. Anyone who is willing to do a little investigating will be able to discover for himself that what I have pointed out is actually taking place in Church Schools dominated by a social theory concerning the origin of religion and religious goals. In support of this statement I will introduce at this point an account of a

visit to a Sunday School where the social theory of religion held sway. In this article the writer said:

"We visited first a class of sophomore girls. The earlier part of the session in this class was used in discussing a social affair which all had attended, including the teacher, until three o'clock in the morning the night before. Following this discussion, each pupil was requested to pay twenty-five cents toward another function in prospect. Then the regular offering of the class was taken and the attendance marked.

"The teacher next announced that she would continue her work of the previous Sunday, and began by asking a girl to give the subject and a résumé of that work. The subject was 'Love and Marriage,' and the résumé dealt chiefly with the adage, 'You cannot teach an old dog new tricks.' In other words the girls thought they could not change themselves enough to make ideal wives.

"The teacher progressed farther with her work, using as her textbook the magazine, Good Housekeeping, the material being a novel written in letter form dealing with the topic mentioned above. . . .

"Our third class was composed of junior-high-school girls whose young woman teacher was a university student. The class was just about to close as we entered the room, but one of the girls was giving a summary of what had been discussed in the class session. This summary was as follows: 'Is it as right for girls to smoke as for boys to smoke? Should mixed groups have a chaperon when out at social functions? Why have a different moral standard for girls and boys?' The assignment for the next Sunday's lesson was then given by the teacher

substantially as follows: 'As you go out among the boys and girls this week to the weekly social time, listen closely to what the boys and girls say about the above questions and also watch how boys and girls act toward each other. Then we will discuss that next Sunday. Also come prepared to tell what is your ideal of a boy or young man friend.' "

Describing the closing exercises of the school, the same writer says in part: "Following the hymn certain statistics were read, growing out of a questionnaire which had been announced on the previous Sunday. The questionnaire dealt with attendance at the church services, and its findings occasioned much hilarity. Next came a talk on 'Friendship,' composed chiefly of pertinent quotations from well-known writers on the theme. . . . The closing song was entitled 'I Would Be True,' and, in announcing it, it was stated that the second stanza would be sung as a closing prayer. There was no other prayer offered in any part or division of the entire Sunday School so far as we were aware. No reference was made to our Lord and Saviour Jesus Christ. No praise was given to God. . . . The announcements referred to social affairs, teas, and so forth."[1]

This narrative concerning what one Sunday School is doing illustrates the tragic departures from the Christian religion which take place when the social emphasis which rightfully belongs to the religion of Jesus is misplaced. No sensible person would object to the fact that these people had teas and parties as a part of their Church School program. Many peo-

[1] Editorial in the Moody Bible Institute Monthly, January, 1930.

ple have been led into the Christian Church by the friendships they formed with Christian people in such social gatherings. The mistake of these people does not lie in the fact that they are emphasizing the social side of religion, but in the fact that they are going on the theory that religious experience is nothing more than social experience, religious standards of conduct nothing more than the prevailing "modes" which society sets up, religious worship nothing more than social fellowship.

All through their program runs the assumption that the Christian religion derives its standards, goals, and momentum from purely social sources. Sophomore girls discuss "Love and Marriage," comparing their ideas on the matter under the guidance of the teacher, considering what some magazine writer has said on the subject, and reaching the hazy conclusion that "you cannot teach an old dog new tricks." Junior-high-school girls discuss the question as to whether girls have as much right to smoke cigarettes as boys, just as though the ripe experience of these youngsters, with some small guidance from the teacher, were all that is needed for a right solution of the problem. Would a girl from a home of high ideals go away from such a class helped or harmed? "Friendship" is the theme for consideration in the closing service of the school, and it is studied in the light of modern writers on the subject. Jesus Christ is not named in the session of the school. There is no prayer, save the singing of a hymn. There is no period of worship. There is no definite study of the Scriptures. Is it not clear that in their misplaced emphasis on the social aspects of

the Christian religion the leaders of this Sunday School have departed from the Christian religion and fallen into a narrow and naturalistic humanism?

It is probable that the people carrying on the Sunday School we have been considering prided themselves that they had constructed an up-to-date program which was "dealing with life." Is life just teas, and parties, and social fellowship? Is life just the adjustment of an animal organism to its physical and social environment? So some modern philosophers and psychologists would have us believe, but the soul of man will never find permanent satisfaction in such a conception.

THE SPECIFIC EDUCATIONAL TASK OF THE CHRISTIAN CHURCH IS THE LEADING OF THE INDIVIDUAL TO FAITH IN JESUS CHRIST AS SAVIOUR AND LORD AND TO THE DEDICATION OF A TRAINED AND OBEDIENT LIFE TO HIS SERVICE

To emphasize faith in Christ as the goal of religious education may sound old-fashioned and "theological," but I have no apologies to offer. Two thousand years of human experience point to this as the educational goal of the Christian Church, and in the light of this vast evidence the evanescent theories of to-day are of little moment. The task of the teacher of the Christian religion and that of the preacher of the Christian religion are one. They both seek to bring people to a saving faith in Jesus Christ.

By the term "faith in Jesus Christ" I mean, of course, something more than intellectual assent to a

set of propositions concerning Jesus. I mean a response of the whole personality of the believer to the whole personality of Jesus. Such a response brings about changes in the personality of the believer which may be either gradual or sudden. These changes, however, are so profound that Jesus called the process a second birth. The specific task of the Christian Church in the field of education is to develop in the individual an inner life born of faith in Jesus Christ.

I have said that the specific task of the Christian religion is something more than piecemeal character-building; something more than the forming of right habits; something more than the socialization of the individual. I think we have now discovered what this "something more" really is. It is the development in the individual of an inner life born of faith in Jesus Christ. In such a development we have the right approach to character-building, the right approach to habit-forming, the right approach to the socialization of the individual. If we refuse to Jesus Christ this supreme place in our procedures, we depart from the Christian gospel and launch out on a program of ethical culture in which there may be many Christian elements, but in which Jesus is not central.

The approach to character-building through faith in Jesus Christ sets before pupil and teacher at the start perfect ideals as to what character ought to be. His was the only perfect life ever lived on earth. Ideals drawn from merely social sources are bound to be defective. They can hardly rise above their source and their source is an imperfect humanity. Ideals drawn from Jesus may be faulty on account

of our limited ability to apprehend, never because of any fault in him.

The approach to character-building through faith in Jesus Christ not only gives teacher and pupil access to a perfect Ideal, but puts the whole character-building process on a basis of unity. The allegiance of the teacher to Jesus Christ determines what character traits that teacher will seek to develop in the pupil. The allegiance of the pupil to Jesus Christ, when once established, will determine what character traits the pupil shall select and cherish. Thus not only will teacher and pupil work together in the building of a unified personality, but the unity attained will be increasingly complete because it centers in the perfect Christ. The New Testament writers knew what they were talking about when they spoke of being transformed into the likeness of Christ.

The approach to character-building through faith in Jesus Christ gives to the process an inwardness which it could not otherwise possess. Because the process is inward it is at the very heart of personality. It plants something there which is not a product of any environment of the pupil, and which gives power to conquer environment.

What has been said regarding the approach to character-building applies equally to habit formation. Habits need to be selected on the basis of high ideals. Parents and teachers, in a great measure, select the habits children are to form. If these guardians and guides of children have responded in faith to Jesus Christ, they have touched the Source of all high ideals of life and character. Later in life the in-

dividual chooses for himself what habits shall be his, and the same perfect source of inspiration and guidance is open to him.

The approach to habit formation through faith in Jesus will supply that quality of soul which we saw to be the source of right habits and the guarantee of their preservation. Habit formation thus based on faith in Jesus does not lead on toward a mere mechanized life. It leads to an ever higher and grander freedom of soul, a freedom which grows with every victory over evil, which becomes sublime with every onward step toward the attainment of an infinite ideal.

The approach to the socialization of the individual is likewise through faith in Jesus Christ. Without ideals which transcend the present status of society in a way more sure and definite than mere imagination can portray, the socialization of the individual can be little more than a process through which individual lives are brought into conformity to that which is. Based on the ideals of Jesus the socialization of the individual becomes a process through which the individual's life is brought into conformity with that which ought to be.

Shall an inner allegiance to Jesus and the principles which he taught, or an outward conformity to social opinion, be the determining factor in the conduct of the individual? In religious education we are face to face with this question. The Sunday School which was mentioned in this chapter is led by people who have chosen to base their program on principles socially developed. If their choice becomes the choice of the Christian Church as a whole,

Jesus will disappear from all our Church Schools quite as completely as he has evidently disappeared from the particular school which has been mentioned. Does not the character of the program carried on in that school justify the foregoing prediction?

That young woman who was guiding junior-high-school pupils in a discussion of cigarette-smoking apparently had nothing to say about Jesus and his principles of living. She led them to seek a right solution of the problem by comparing views on the subject with one another. When she brought up problems as to the right relations between boys and girls she directed them to observe what was going on in the social group to which they belonged. They were to find their guidance and their standards in the prevailing social customs of their own limited environment, rather than in the historic standards of the Christian religion. Do we wish our boys and girls to decide such matters as cigarette-smoking and sex relations by merely comparing their ideas on these matters, or by conforming to what happens to be the dominant custom regarding them? There is a better way than this. What if that teacher had led those young lives into a fellowship with Jesus Christ, had caused to be born within them a profound love for him, a sincere desire to do his will, a devotion to his ideals as their standards of conduct? I suppose the teacher of the class would have rejected such suggestions; would have regarded them as "too theological," and not within the life of the Intermediate. She had probably been taught in schools of philosophy which believe that any educational procedure of the kind I have suggested is in

the nature of a curtailment of the child's freedom, an imposition of outgrown theories upon a young life so as to hamper its normal and symmetrical development.

If those junior-high-school girls had been led to face their problems in the light of the teachings and example of Jesus, they might have reached a conclusion out of harmony with the current opinion concerning cigarette-smoking. But what of that? Which is the more ennobling—a weak conformity to a questionable habit because it is popular, or a heroic spirit which says, "Though all the world should follow this evil custom, yet will not I"?

I must call to the attention of the reader the fact that the principle which we are now considering is one of profound importance to Americans. Conduct controlled by inner allegiance to Jesus is conduct controlled by principle. Conduct controlled by social custom is, all too often, conduct controlled by policy. In our political life, our church life, our community affairs, the individual who is controlled by principle is, next to divine Providence, our chief hope and reliance, and the individual controlled by policy is our greatest human menace. If we cease to be a principle-controlled people and become a policy-controlled people our civilization will collapse.

HISTORICAL EVIDENCES CONCERNING THE SPECIFIC EDUCATIONAL TASK OF THE CHRISTIAN RELIGION

We have been considering our problem in the light of reason and Christian experience with only occasional references to historical evidences. We have

reached the conclusion that the specific task of the Christian religion in the field of education is the leading of the pupil to a saving faith in Jesus Christ. Our conclusions may now be examined more at length in the light of Christian history.

The Christian Church has been a teaching institution from its beginning. What have two thousand years of Church history to say regarding the educational task of the Church? Naturally we turn for an answer first to the Founder of our religion. Jesus was the Great Teacher. What was his chief goal as an educator? What was his conception as to the specific goal of religious education? He touched on many subjects in his teaching. He taught about forgiveness, watchfulness, perseverance, loyalty, and good will. Nevertheless, we know from statements which he made that his program was something more than an effort to establish in his pupils these character traits one by one. Early in his ministry he said that the Father had sent the Son in order that whoever believed on him might have eternal life. He inquired as to the faith of sick people who came to be healed. He told the Jewish leaders that unless they believed on him they should die in their sins.

But it is not merely in statements like these that we can discover the central aim in the teaching of Jesus. His whole teaching ministry moved on toward one goal which became increasingly clear the nearer he came to the end of his life. It reached its climax with the Twelve when he said to them beside the foothills of Mount Hermon, "Who say ye that I am?" Filled with deep joy at Peter's confession

of faith in him, Jesus declared that upon this foundation principle he would rear a Church which the gates of Hades could not destroy.

The Gospel narratives show us how Jesus, through a period of three years or more, built up in his disciples a faith which even the shock of his crucifixion and death could not destroy. Taking into consideration specific statements of Jesus and the whole tenor of his teaching we may logically conclude that his central aim was the development in his pupils of a firm faith in himself as Lord and Saviour.

The conceptions of the first followers of Jesus concerning the nature of the teaching task were evidently like those of their Master. That little band which went out to do spiritual battle with the awful evils of a decadent world empire had no uncertain notions as to the nature of their task. They set up no elaborate list of character traits with which they intended to displace the evil traits so prevalent in their day. They put no dependence on mere habit-forming. They called no conferences to discover what current opinion held to be desirable in personal conduct. They preached Jesus. They taught about Jesus. They held up faith in Jesus as the way of life and salvation.

Through the Middle Ages spiritual darkness prevailed like a long night, but there were always here and there individuals and little groups which kept alive a faith in Jesus which was like a light shining in darkness. In the home of a German miner at Eisleben a mother rocked her babe and sang to him of the Christ-child:

"O Jesus, Master meek and mild,
Since thou wast once a little child,
Wilt thou not give this baby mine
Thy grace and every blessing thine?
O Jesus, Master mild,
Protect my little child."[2]

Out of that home where the German mother sang about the Christ-child came Martin Luther, who rediscovered for the Church the central place which Jesus must ever hold in the processes of human redemption.

I am inclined to believe that in thus reaching the conclusion that faith in Jesus is the great goal of religious education, we have come upon that universal and organizing principle of our religion which I mentioned at the close of the preceding chapter. If Jesus is supreme in the educational program of the Church and faith in him is the rightful goal for the Church School pupil, these facts have far-reaching significance. We have before us many perplexing problems in religious education. Why not examine them in the light of this principle which seems to have guided us aright in our quest for a clear definition of the teaching task of the Church? What if we should look at these problems with the conviction strong upon us that Jesus is supreme in all matters connected with the Christian religion?

[2] Quoted by Lindsay, T. M., "A History of the Reformation," p. 122.

CHAPTER VII

THE SUPREMACY OF JESUS IN ALL MATTERS CONNECTED WITH THE CHRISTIAN RELIGION

In the preceding chapter we reached the conclusion that the specific task of the Christian Church in the field of education is the leading of the pupil to a faith in Jesus Christ as Saviour and Lord. If this evangelistic interpretation of religious education is valid, it is evident that the Church School has a task which the public school cannot perform under our system of government. Our definition has in its favor not only its own inherent worth as set forth in the preceding chapter, but the further fact that it makes the task of the religious school clearly distinct from the task of the public school. If leaders of religious education could agree upon some such definition as to the specific educational task of the Church, it would be to our advantage. Public-school authorities would thus be helped to realize that the Church, as well as the public school, has a definite task in the education of children and youth. Church School leaders would be saved from much profitless wandering into phases of education which can be done by the public schools quite as acceptably as by the Church Schools. The definition would clear the

ground for a plan of coöperation between these two educational agencies.

The decision we have reached has been worked out with evangelical Protestantism in mind. It ought to be acceptable to this group of Christians, for it is in line with the doctrines and principles which evangelical Protestant bodies have always emphasized and which gave them birth. Our decision will not be acceptable to Protestant bodies which are unitarian, or nearly unitarian; neither will it be acceptable to Roman Catholics and Hebrews. To attempt the formulation of a definition of religious education which would be acceptable to all these various types of religion would be a useless undertaking, in so far as the specific task of the Christian Church in the educational field is concerned. It might be useful as a means of setting forth that broadly religious basis on which public-school teaching ought to be carried on.

In the American system of education which is yet to be, all types of religion will be given an equal chance. Each will be free to carry on such a system of religious education as it deems best, and will be given an opportunity to reach all the children and youth it can rightfully claim. No advantage will be given to Protestantism through governmental favor. Thus the true intention of our fundamental laws providing for the separation of Church and State will be carried out sensibly and efficiently. Our definition of the specific task of the Christian Church in the educational field, therefore, means that evangelical Protestant churches would have a right to pursue the ends set forth in that definition as their contribution to a complete national system of educa-

tion. Other religious bodies would enjoy the same privilege.

Toward the end of the preceding chapter we suggested that, in reaching the conclusion that the development of the pupil's faith in Jesus ought to be the supreme task of the Church, we had discovered a fundamental principle which might help us to solve some of the other important religious-educational problems of our time. To a consideration of this possibility we must now turn our attention.

JESUS AND THE CONTENT OF RELIGIOUS EDUCATION

The problem as to what ought to be taught in the Church School has been before us for a long time. Of late it has grown more acute with the educational awakening of the churches. Opinions vary greatly with regard to the matter. These opinions run all the way from those of educators who have given their allegiance to mechanistic types of psychology, and who would discard all plans for supplying any thought content in education, to those of educators of the old school who conceive of religious education in terms of the Bible as learned by rote. The majority of people, however, will agree that religious teaching must have a definite body of content in the form of ideas to be imparted, truths to be emphasized, attitudes to be nurtured, and skills to be developed. How shall we determine what this content shall be? What ideas are to be taught? What truths are to be emphasized? What attitudes are to be nurtured? What skills are to be developed?

The decision which we have reached on the specific

task of the Christian Church in the educational field has a bearing on the present problem. If faith in Jesus as Saviour and Lord is the specific goal of Christian education, the content of the Church School program should be such as to help to attain that end. The content of the Church School program must center in Jesus and his teaching. It must be organized about him as the central and formative principle of the whole. The ideas and ideals taught will center in him. The truths emphasized will be those he emphasized. The attitudes nurtured will be the attitudes which he sought to nurture in his disciples. The skills developed will be those he sought for his first followers.

The procedure suggested for the selection of the content of religious education will not result in a narrow and impoverished program. Nothing in which Jesus is central can be either narrow or poor. I am sure that the plan of making Jesus central in the Church School program would tend to make the Scriptures central in the most helpful way. He is the central Figure of the Bible and, if he is made central in the Church School curriculum, the Bible will be central also, and central in the way that is most helpful. The Old Testament is a record which tells of the preparation for his coming. The Gospels tell us of his life and work. The other books of the New Testament are all centered about him. To make Jesus central would make our Bible study unified, purposeful, and satisfying.

And yet the content of a Christ-centered program of religious education could hardly be confined strictly to Biblical materials. Church history has

much to reveal concerning Jesus, strong testimony to offer concerning his power in human life. The history of the Christian Church might therefore be given a place in a Christ-centered program of religious education. The great hymns of the Church are mostly concerned with Jesus. Most of the world's greatest paintings are but the efforts of genius to portray events in his life and truths which he taught. The hymns of the Church and a study of Christian art would not be out of place in a Christ-centered program of religious education. Even nature study would not be excluded from such a program, if we possessed as exalted a conception of him as that manifested by those first followers of his who believed that "all things were made through him; and without him was not anything made that hath been made."

Such a program would not exclude the consideration of the everyday problems of life. It would lift the consideration of such problems into an atmosphere where their right solution would be more sure than could otherwise be the case. In a Christ-centered program of religious education, junior-high-school girls might still consider what they ought to do about cigarette-smoking and what sort of relationships they ought to maintain with boys of their own age. In such a program, however, they would not seek a solution of problems like these merely in their own limited experience, or in the opinions and customs which happened to be dominant in the social groups with which they were acquainted. They would consider their problems in the light of the personality and teachings of Jesus. Thus consider-

ing their problems these girls would have the advantage of a contact with ideals of conduct that are absolute, eternal, and universal. I am inclined to believe that there is no permanent uplift of human life and no spiritual progress without access to some such ideal.

A consideration of the problems of race, the problems of universal peace, and the problems of economic justice would not be excluded from a Christ-centered program of religious education. We are increasingly aware that such problems can be visualized best and their solution most hopefully attempted when the teachings of Jesus and his example are kept uppermost in our minds and plans.

To make Jesus central in the content of religious education is to make the best we know of God central. The disciple, John, sums up all he had learned of Jesus in the sublime statement, "This is the message which we have heard from him and announce unto you, that God is light, and in him is no darkness at all." I John 1:5. There is nothing more potent in the life of the individual than belief in God and his attitude toward God. These conduct-controlling beliefs and attitudes are best instilled into the life of the individual through an educational procedure in which Jesus, the perfect Revelation of God, is central.

To make Jesus central in the content of the Church School teaching is to make the best we know of human fellowship and social ideals central. His was the perfect life. "If we walk in the light, as he is in the light, we have fellowship one with another." I John 1:7.

The claims which have here been made for a Christ-

centered program of religious education are no greater than the claims which Jesus made for himself. He said, "I am the way, and the truth, and the life: no one cometh unto the Father, but by me." John 14:6. The claims which we have been considering are no greater than those made for their Lord by the New Testament followers of Jesus. They truly believed that the words of their Master were "spirit" and "life," that heaven and earth should pass away, but his words would never pass away. The author of The Epistle to the Hebrews believed that the sublime statements of Psalm 102 were applicable to Jesus:

"Thou, Lord, in the beginning didst lay the foundation of the earth,
And the heavens are the works of thy hands:
They shall perish; but thou continuest:
And they all shall wax old as doth a garment;
And as a mantle shalt thou roll them up,
As a garment, and they shall be changed:
But thou art the same,
And thy years shall not fail."
—Heb. 1:10-12.

Do we, or do we not, agree with these early followers of Jesus as to his personality and the finality of his message? If we agree with them, we can hardly do otherwise than follow their example in making him supreme in all they tried to teach and do.

JESUS AND THE METHODS OF RELIGIOUS EDUCATION

At the present time the problem as to what methods ought to be used in the Church School is quite as prominent a problem as that which we have been considering. Many new methods are being proposed.

Extravagant claims are advanced in support of some of these new methods. We are in danger of making method an end in itself rather than a means to an end.

On the whole, this tendency to seek new methods for Church School teaching is an encouraging sign. It indicates that Church School leaders are no longer satisfied with ways of working which do not secure adequate results. The movement, nevertheless, does stand in serious need of guidance. We have considered the supreme place which Jesus ought to have in the goals of Church School teaching and in the content of the Church School curriculum. May it not be that he is equally significant in Church School methods?

That the world has had one incomparable Teacher is a fact of which we have not taken sufficient note in educational science. During the past quarter of a century writers of educational history have been paying increased attention to this fact. If these writers of secular educational history feel that they must take note of Jesus, how much more should we who are concerned with religious education! Jesus was a teacher of religion. He taught so successfully that to-day one third of the human race are his professed followers. His influence is clearly the most uplifting power humanity has ever known and our hopes for the future of the race are centered in him. Has not such a teacher something to show us about methods of instruction? Can we turn with better assurance to any other source for guidance in the perplexing problems of the hour as they emerge from the field of Church School methods?

Blunders in educational procedure spring, for the most part, from definite and discoverable causes. The teacher does not understand the nature of the pupil, his purposes, attitudes, capacities; or the teacher has faulty ideals as to what the pupil ought to become and is capable of becoming. The teacher may understand the pupil fairly well and still blunder in procedure because of the fact that she has not properly mastered the subject matter of the educational program and cannot guide the young mind to proper sources of knowledge, help, and inspiration. We cannot conceive of Jesus as limited and defective in any of these directions. He knew what was in man. He knew what his pupils were capable of becoming. He knew what they needed to know, feel, and do in order to become what they ought to be. Therefore we cannot think of the methods of Jesus as faulty. There could have been no imperfection in what he did as a teacher.

Since the perfection of Jesus as a teacher cannot be denied, why should we not turn to a study of his methods, confident that we shall find there what we most need to know as we seek for light and guidance in our consideration of the perplexing problems of the hour? We have fairly full accounts concerning the methods of teaching which Jesus used during the years of his public ministry. Why not view our own problems in Church School methods in the light of the perfect methods of the great Teacher?

When we make a systematic study of the teaching methods of Jesus, we find that he relied exclusively on no one method. As a true Master in teaching, his procedures were broad, free, and varied. He

used the method of formal instruction when the occasion seemed to demand that method, as was evidently the case when he delivered the Sermon on the Mount and when he taught the multitudes from Peter's boat anchored near the shore of Lake Galilee. He used stories, parables, questions, and figures of speech. He used inductive reasoning, deductive reasoning, and the *a fortiori* method of argument. He used illustrations drawn from nature, history, Old Testament literature, manners, and customs. He seized upon such situations as presented themselves and made the most of the teaching opportunity that they offered. He was never, however, an opportunist in his teaching methods nor was his presentation of truth unsystematic and atomistic.

Jesus recognized the importance of right ideas in religious education. We find him presenting truth in the most painstaking and persevering way. He would illustrate a truth, and then illustrate it again in a little different way so that his pupils might be able to see the truth from various angles and appreciate its various phases. No one who has a low estimate of the value of religious information would have used the methods of teaching which Jesus used. And yet the teaching of Jesus is something vastly more than the imparting of religious information. He touched the emotions of his pupils. He taught them how to worship. His approach to religious truth was anything but coldly intellectual; it was suffused with warm emotions of reverence and awe. Centuries before there was such a thing as a normal school for the training of teachers, Jesus made use of the principle on which the practice teaching of

the normal school is founded. After months of instruction and careful directions had been given, he sent out his twelve disciples to heal and teach, that they might learn to do religious work through actual experience. In a similar way he sent forth the larger group of seventy followers. In thus sending out his followers to learn through experience the skills they would need in carrying on the work which he was making ready to assign to them, Jesus recognized a principle of education which has been rediscovered in our day and which is receiving marked emphasis in both secular education and religious education.

Jesus dealt with the problems which arose in the lives of his pupils. Their petty strife as to who should be accounted the greatest, their expressed animosities toward publicans and Samaritans, and even their thoughtlessness in forgetting to supply themselves with bread at the beginning of a journey were all seized upon and made the occasion of effective teaching. Jesus used object lessons, symbolism, and other types of visual education. With patient solicitude he dealt with the manifest lack of vision in his pupils and their slowness of understanding. His relationships with them were of the most intimate kind. He lived with them, entered into their very lives, touched their hearts in such a way as to make him the Model and Ideal for all teachers of religion in these matters. All that we can think of as desirable in a teacher of religion was manifested by Jesus in perfect measure. He knew his pupils; he knew their needs; he knew the truths about God and eternal values which they needed most to know; he was adaptable, and did not teach over the heads of

his pupils; he loved the little band of his disciples who were his very own, and he loved them unto the end. They called him "Teacher" and "Lord," and he liked to have them do so. "Ye call me, Teacher, and, Lord; and ye say well; for so I am." John 13:13.

JESUS AND THE PRINCIPLES OF EDUCATION

Back of educational methods lie the psychological and philosophical principles on which the methods are based. These principles are of more importance than the methods which give them practical expression. Methods vary with circumstances, but principles are universal and abiding. Some of the specific methods of Jesus might not be so useful to-day as they were at the time they were used by him. He spoke to Oriental people, and it was in a very different age from the present age. But underneath the methods of Jesus there are discoverable universal and unchanging principles on which education could be built securely in our day.

There is grave danger lest our educational procedures in both the schools of the State and the schools of the Church be reared on foundations that are faulty. To construct our program of public education on a foundation essentially incompatible with religion would mean in the end disaster for both Church and State. Yet there is grave danger lest this very thing be done. Evidences set forth in some of the preceding chapters of this book indicate that the attempt has already been made. The attempt to shift education to antireligious foundations is not confined to circles of secular education. There is a

strong movement in the same direction which is coming to be more and more manifest in religious education.

The assertion just made is too serious to be left in a merely general form. It ought to be made more specific, so that readers of this book may judge for themselves whether or not this general charge against religious education is justifiable.

Some months ago I was talking with a friend who has gained a nation-wide reputation as an organizer and superintendent of week-day religious education. She was connected for a number of years with one of the largest Week Day Church School systems in the country. This friend told me of her plans for entering one of the great universities of the country that she might prepare herself still further for religious-educational work. She said she had selected this particular university because she wished to make herself master of the philosophy of John Dewey. It developed during our conversation that this young woman had but recently changed her mind as to the philosophical system taught by Dr. Dewey. Whereas formerly she had been opposed to it, she now regarded it as the basis for a "scientific" approach to the problems involved in the teaching of religion.

If what I have related were only an isolated incident it might not have much significance, but it is not an incident of this kind. It is symptomatic of a change which is coming over religious education everywhere in our country, coming swiftly, steadily, and apparently irresistibly. The movement which I have mentioned has not as yet actually touched many of the schools of the Church. Teachers and super-

intendents in our Sunday Schools have not accepted to any extent the philosophical principles of Dr. Dewey. The movement has been going on in what I may call the higher circles of religious education, in the universities and colleges where the Church School leaders receive preparation for their task. Nevertheless, as these university-taught leaders come into the actual teaching work of the Church as directors of religious education and as builders of Church School curriculums, the effects of the movement begin to be felt in the schools of the Church. Church School materials, Church School methods, and Church School objectives are all beginning to be modified by the Dewey philosophy.

Dr. Dewey's influence in public education is almost unbelievably potent. Will Durant says of him, "There is hardly a school in America which has not felt his influence."[1] The statement is not an exaggeration. Dr. Dewey's influence in education is not only nation-wide but world-wide. He has spent two years in China lecturing on the reform of education, and has made a report to the Turkish Government on the reorganization of the national system of education in that country. His influence has been manifest in the reorganization of the educational system in Soviet Russia, and the leaders of the Soviet Republic recognize him as their guide in educational matters.

Dr. Dewey's influence in public education is a matter of no small concern to the religious interests of America. If his philosophy prevails there, our school system will become wholly secularized. But

[1] Durant, W. J., "The Story of Philosophy," p. 567.

it is in religious education that the growth of the Dewey philosophy touches the interests of religion most directly. That philosophy is rapidly becoming as dominant in Church School circles as it is in public-school circles. It is therefore well worth our effort to undertake the discovery of the primary elements in the Dewey system of philosophy.

Dr. Dewey is primarily a humanist, though he has relationships with other systems of philosophy with which humanism is more or less intimately related. Webster's "New International Dictionary" defines humanism as "a system, mode, or attitude of thought or action centering upon distinctively human interests or ideals, especially as contrasted with . . . religious interests." Schiller expressed the essential principle of humanism when he said, "Man is the measure of all things." This is not the place for an exhaustive treatment of this particular type of philosophy, but it is worth noting that humanism is fundamentally antireligious. We may also note what seems to be its chief fault. In arbitrarily dismissing religion from all consideration it is fundamentally unscientific. Religious experience is a part of human experience and thus to discard it is equivalent to an abandonment of that empirical method which many humanists themselves profess to value so highly. Moreover, in thus rejecting man's religious capacities and religious experiences, humanism rejects what is most distinctively human. So far as we can discover no lower animal has any experience savoring at all of religious experience. To leave the religious nature of man out of account is

therefore to go astray in the interpretation of human nature at the very outset of the investigation.

Professor Dewey's humanism brings him into harmony with the positivism of Auguste Comte. Positivism holds that man has passed through three stages of development: a primitive theological stage in which he seeks to explain the universe in terms of spiritual causation and of Deity; an intermediate and transitory stage which is termed the metaphysical period of human development; and a final stage of scientific procedures and scientifically tested conclusions. Anyone at all familiar with Dr. Dewey's writings will recognize that this positivist conception is precisely his belief. It is well to keep in mind that positivism regards all theological explanations of human life, human history, and the universe as belonging to a primitive stage of human culture, vestiges of a state long since outgrown by people who think logically and take into account things as they are.

Comte was logical enough to see that his philosophy was incompatible with religion as it had always been understood. He tried to build a new religion founded on a kind of worship of humanity to take the place of the old, but he met with small success. Dr. Dewey, like Comte, recognizes the bearings of positivism on religion. As a consequence he has in most of his writings passed religion by in silence, or with a few brief statements which indicate that in his opinion religion has no place in the thought processes of a mind dominated by scientific methods of investigation.

In his latest book, "The Quest for Certainty," however, Dr. Dewey deals with religion at great

length and leaves no possibility for doubt as to what the bearing of his philosophical system is upon all that may be called religious in the historical sense of that term. Lest I may be suspected of misinterpreting what Dr. Dewey has said in this volume, let me quote the words of one who is in full sympathy with Dr. Dewey's views. In reviewing the book in question, Dr. T. V. Smith has said: "Religion is the king of illusions. Religion is, then, humanity's generalized gesture at grasping something where it is not. This volume gathers up in a way satisfactory enough to be final the destructive work of a long lifetime. Classical philosophy and institutional religion receive here a bolt which has been a-forging for them many a year. If they survive this, they survive Dewey."[2]

These are the conclusions which a disciple of Dewey draws from the latest publication which sets forth the Dewey philosophy. The conclusions of Dr. Smith seem warranted. Dr. Dewey looks upon religion exactly as he is interpreted by his disciple as doing. Moreover, Dewey's course has been wholly in line with these views of religion. In China he advised the complete secularization of education. In Russia he is accounted an educational guide. In America his influence is a potent force in the progressive secularization of the public-school curriculum. His attitude is distinctly antireligious unless we change our conceptions concerning the nature of religion and give our approval to some such definition of religion as Comte tried to establish.

[2] Smith, in Religious Education Magazine, January, 1930, pp. 71-73.

We are not through with Dr. Dewey, however, when we have examined his humanism and his positivism. He is likewise allied to a group of pragmatists of the antireligious type. There are pragmatists who defend many elements in the Christian religion on the basis of their demonstrated worth in the uplift of human life and the betterment of human conduct. Dr. Dewey is not one of these. His humanism and positivism forbid any such concession to theological conceptions. His is a thoroughgoing antireligious pragmatism.

Let us ask ourselves what will happen to man's conceptions concerning the good and the true when these values are viewed in a narrowly human manner, with everything that religion has contributed to them ruled out. With all thought of the Deity discarded and with all other absolute and eternal standards eliminated, man's idea of the good becomes identical with that which is humanly satisfactory; his idea of the true becomes identical with that which is humanly useful. This is exactly what pragmatism teaches. It identifies the good with the satisfactory and the true with the useful. Thus interpreted, the good and the true cease to be absolute, eternal, and universal values; they become relative, temporary, and individual values instead. Under this interpretation what is true at one time may not be true at another, and what is true for one person may not be true for other persons. Of course, this may be rightly said of some truths. Pragmatism holds that it may be said of all truths.

The Christian religion is built on the belief in the existence of a truth that is absolute, eternal, and

universal. It likewise conceives of a universal and absolute good. How then can Christian religious education be constructed on the pragmatic philosophy of Dr. Dewey? I must confess that I cannot see any possibility of so constructing it. I suppose my friend believed that the philosophy of Dr. Dewey could be modified in some definite way so as to make it fit for the foundation system of religious education. Henry Nelson Wieman, in his thought-compelling book, "Religious Experience and Scientific Method," seems to advance the same belief. He apparently regards the Dewey philosophy as near-religious. All it needs is a few additions and it will be ready to bear the whole structure of religious conceptions and religious values. I cannot agree with these views. The Dewey philosophy seems to me to be inherently and irreconcilably antagonistic to everything that is essentially religious. If this philosophy were so modified as to reconcile it to the Christian religion, it would cease to be the Dewey philosophy. If the Christian religion were so modified as to reconcile it to the Dewey philosophy, it would not only cease to be Christian, but cease to be a religion at all.

I trust that the bearing of the foregoing discussion on the teaching work of the Church has been clear to the reader. We sometimes think of philosophical discussion as a harmless pastime for otherwise idle schoolmen. The notion that it is such is a serious error. Sooner or later philosophical systems work their way down into the thinking of the masses and then they become potently formative for all that pertains to human life and conduct. The philosophical theories of Dr. Dewey are surely doing just this.

They are being popularized. The Dewey philosophy does not differ much from the philosophy of Comte, Rousseau, and others, but the philosophical theories of the type represented by Comte never became popular. They were always theories of the schoolmen, and of only a few of them. The Dewey philosophy, through our system of public schools, is touching the whole life of America, and through the Church Schools it is beginning to multiply its contacts.

The invasion of religious education by the Dewey philosophy is bringing us to a crisis. We must make our decision as to whether this humanistic system or one more compatible with the beliefs of historical Christianity shall be dominant in the schools of the Church. What humanism does for the Church School has already been shown by a concrete example in this chapter. Do we wish religious education to take the form presented in that school? If we do we have only to follow the humanistic theories of the Dewey philosophy. Let us understand, however, what our choice implies. It implies an abandonment of historical Christianity and a movement on toward nothing higher than Comte's worship of humanity.

The Dewey philosophy and historical Christianity are incompatible and irreconcilable. Humanism confines our material for consideration to narrowly human sources; Christianity, following the teachings of its Founder, takes God into account in everything, in the fall of a sparrow and the unfolding of a lily. Positivism forbids all search for either efficient or final causes; Christianity is built on a belief in a first cause, revealed in the works of creation and in One who was the eternal word of God. Pragmatism

conceives of the good and the true as mere temporary, relative, and individual values; Christianity is built on the life and teachings of One who is conceived of as absolutely good, and who said of himself, "I am . . . the truth." How, then, can a philosophy which is a combination of positivism, humanism, and pragmatism serve as a basis for the Christian religion?

It is my belief that what we need to-day in religious education is an apprehension of the significance of Jesus for those deep problems with which philosophy is concerned. Just as some new and deep apprehension of him will help us to solve the problems connected with the content of religious education and with methods of Church School teaching, so some new vision of him will give us the light we need in the present reconstruction of philosophical systems. Perhaps we may discover that the life and teachings of Jesus have as great a significance for philosophy as they have for education. Indeed, it could hardly be otherwise. Perfect methods of teaching and a perfect content of teaching point to an educational foundation made up of eternal and universal and absolute principles. It is with such principles that philosophy has to do.

In making our decision between the systems of philosophy which are gaining the ascendancy in our day and other systems which are compatible with the Christian religion and the teachings of its Founder, we ought once more to take note of what history has to reveal with regard to these rival systems. The Christian religion has through all its history rested on a more or less clearly stated philosophy. How

does this historical philosophy of the Christian religion appear when compared with the philosophy which is seeking to supplant it in our day?

The philosophical system of Dr. Dewey may be traced back a century or so to Comte and Rousseau. The philosophical basis of Christianity has been tested for some nineteen hundred years. The philosophy of Dr. Dewey is still little more than an academic theory. The philosophy of Christianity has touched the very sources of life and personality and its fruits have been manifest in the best the world has known of high endeavor and noble devotion. To cast aside the time-tested philosophy of the Christian religion for an untried system like that of Professor Dewey would be colossal folly to say the least.

Even Dr. Dewey has not believed in the positivistic-humanistic philosophy so very long. In a textbook which he published in 1898, he speaks in one place of the position of faith in a quest after truth. In this connection he says: "The motive to knowledge and the energy of its realization is the belief that there is truth, and that every act of intellect, legitimately performed, leads to truth. In knowledge there is no ultimate justification for this belief. It finds its validity and the revelation of its meaning only in the will that the real and the ideal truth are one in a perfect personality—God."[3] No thoroughgoing humanist or positivist ever spoke thus of faith and God. No thoroughgoing pragmatist ever spoke thus of truth. History records many cases where a great mind sincerely mistaken has led multitudes astray. It also records the more pleasing fact that great

[3] Dewey, John, "Psychology," Edition of 1891, pp. 422, 423.

minds earnestly seeking after truth have a way of returning from their far wanderings to find rest in the conceptions which were taught them in their youth. It is possible that John Dewey, like George J. Romanes, may yet return to the faith which according to his own testimony was the basis of his philosophical system in his younger years.

CHAPTER VIII

THE SUPREMACY OF JESUS IN ALL MATTERS CONNECTED WITH THE CHRISTIAN RELIGION (Continued)

We have been considering problems connected with the content, methods, and principles of the educational program of the Christian Church. Our conclusions have pointed uniformly to the personality and teachings of Jesus as the best light we have on these problems. We have reasons for believing that, if Jesus is central in our curriculum of religious education, the content of our program will be broad, abundant, and effective. We have reasons for believing that the methods Jesus used are our best model to-day. We have reasons for believing that under the methods which Jesus used are fundamental psychological and philosophical principles which will supply the proper foundation for a Christian program of education.

JESUS AND PROGRESSIVE RELIGION

The notion is abroad that if we are to have a religion fitted to the needs of our time some profound change must be made in historical Christianity. This idea is probably especially strong in our country because as a nation we are comparatively young. We

have been making marked progress in science, industry, and in some lines of education. There seems to be a feeling that historical Christianity is not keeping pace with progress in other lines of human thought and endeavor. We often hear this thought expressed, or at least intimated, in speeches which emphasize the great changes wrought in human life by such instrumentalities as the radio, airplane, and automobile. The popularity of the nonreligious and antireligious theories which have been discussed in preceding chapters of this book is due chiefly to the fact that these theories claim to be modern, scientific, and progressive. Propagandists of these theories have assumed a sort of proprietorship over these terms, and their assumption is not often challenged with vigor.

Progress in religion must of necessity be a delicate and difficult matter. Religious values are often inexpressibly dear to human hearts. A religion which is worthy of the name and which grips the heart and mind of the individual must have within it something that is changeless and absolute. It must give the impression of being founded upon a rock and not on the shifting sands. Because progress in religion involves a discrimination between that which is eternal and absolute and that which is temporary and relative the process is ever one of difficulty and of peril.

The religious-educational awakening which we have considered in a previous chapter has made acute at the present time the problems connected with religious progress. Such an awakening is in its very nature progressive. It seeks better methods of teach-

ing, a larger program, and more abundant fruits than have heretofore characterized the educational work of the Church. Many leaders in religious education go farther than the foregoing statement suggests. They believe that progress is imperative not only in such matters as method and content of religious education, but within that system of beliefs and conceptions which make up historical Christianity.

There is therefore wide difference of opinion among Church School leaders as to the kind and the extent of the progress that the times demand. Here, as in the many other situations noted, we are in need of guidance. To go forward is full of peril perhaps, but to remain at a standstill is equally dangerous. Why not turn to Him who said, "I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life"?

1. The Attitude of Jesus Toward Progress in Religion. A consideration of what the life and teachings of Jesus suggest will be helpful as we come to a consideration of the problem before us. We may say that Jesus recognized the need for progress in religion. He suggested that the Mosaic law on divorce was a concession to conditions existing in the time of Moses, and that higher standards than that law provided must be maintained by those who would be his followers. This Mosaic law, he held, must be changed in the interest of the higher ideals which must prevail in the Kingdom of God which he had come to establish. The change, however, would not be a mere annulment; it would be a fulfillment of the lofty purposes inherent in that law.

What Jesus said in this connection has a bearing on the current opinion that religious conceptions must be changed in order to fit religion to an age of automobiles and airplanes. Let us note first of all that the change which Jesus suggested with regard to divorce was a change from a moderate concession to temporary conditions to a more strict conformity with high ideals. If our modern age, through the external conditions which it has produced, has made any change in standards of righteousness necessary, that change ought to be in the direction of exalting these standards, not in the direction of their disintegration. As a matter of fact it is doubtful whether external conditions modify so very much the inner problems with which man must struggle. In spite of the airplane and the telegraph and the radio, our problems are very much what the problems of our ancestors were. The progress which Jesus sought was not a progress made imperative by outward circumstances. It was a progress made necessary because new light had come from God, giving to men clearer visions of absolute good and absolute truth.

The oft-repeated assertion of Jesus that he came "not to destroy, but to fulfil" indicates that he recognized something eternal and changeless in religion. The religious conceptions of the forefathers had in them more of truth than the forefathers could clearly comprehend. There must be a progressive and constructive apprehension of this truth generation after generation. Jesus felt free to reinterpret the Mosaic law on his own authority, and in view of the better light and higher standards which were

made available by the religion he had come to establish.

Jesus saw that the new religion he had come to establish must be something more than new wine in old wine skins, a new patch on an old garment. New forms of religious expression must supplant the old, but all that was true in the old would be gathered up and fulfilled in the new. We have reasons for believing that Jesus recognized the fact that this element of progress must persist even in the religion he was establishing in his life and ministry. He evidently foresaw that down through the centuries there must be a progressive apprehension of all that his life and teachings should mean to men, and a progressive application of the truths thus apprehended to the problems of life. He told his disciples that he had many things yet to reveal to them, but that they were not ready for these fuller revelations of truth. These "things to come" were to be progressively revealed under the guidance of the Spirit of God.

These utterances indicate that although Jesus recognized the changeless and eternal nature of truth, and identified himself with truth as thus defined, he nevertheless regarded man's formulation of truth as not being either infallible or final. Jesus as the eternal Son of God is one with absolute and eternal truth, but man's apprehension and understanding of Jesus is as yet imperfect, because it is impossible for the finite fully to comprehend the Infinite.

It is possible to be ultraconservative with regard to formulated doctrines of the Christian religion, but

not with regard to the Founder of that religion, if we really believe he was of the essence of Deity. I would not have the reader misunderstand what I have just said. I believe in credal statements, though I do not believe them to be infallible. I believe that on certain basic matters they can be so well founded and so well expressed that, while they may be further enriched, they can never be disintegrated or superseded.

What I have just said may seem to conservative theologians to be a dangerous concession. Nevertheless, such seems to me to have been the attitude of Jesus toward the religion he established. How else may we explain his words about the greater things to be revealed under the guidance of the Spirit? We have reason to believe that Jesus foresaw the dangers which would arise in connection with a religion in which the system of truth was as yet unclosed. He gave to his disciples certain safeguards which would insure a progressive apprehension of truth and a progressive application of truth to the problems of human life.

First of all, these new truths were to be revealed by one whom Jesus called the Comforter. The Comforter would be sent into the world by Jesus and should stand in mystical unity with the Father and the Son. The revelation under the Comforter would be therefore just a continuation of the revelation made in the Son. There was, of course, the possibility that the disciples might misunderstand the new message and might attribute to the Spirit of God that which really came from some other source. Jesus foresaw this possibility, also, and he gave to his dis-

ciples certain tests whereby they might make sure of the source from which the thing that seemed to be new truth really came. If the new conceptions were really from the Spirit, they would possess two discoverable qualities. Jesus said the Spirit would not speak "from himself." He would speak only the things which he should hear. The new conceptions, then, would be in harmony with the truth which Jesus had already revealed; outgrowths of it, rather than contradictions of it. Jesus also said of the Spirit, "He shall glorify me," John 16:14.

2. **These Tests Still Operative in Our Day.** I believe these tests are still valid for Christians as they face the complicated problems of our times. Progress may be made with safety in the ways which Jesus suggested. New conceptions of religious truth may be tested by applying to them the questions which the words of Jesus suggest. Do they harmonize with the teachings of Jesus? Are they of such a nature as to glorify the Founder of the Christian religion? The truth revealed in Jesus is as vast as the dome of the sky. No one individual or any one group of individuals is able to apprehend it all. No one generation or group of generations is able to do so. There must be the accumulated apprehension of the centuries and of all types and races of mankind. The way to deal with problems connected with the progress of the Christian religion is not to oppose all change but to test every proposed change in doctrine or procedure in the light of what Jesus said to his disciples on that last night before his crucifixion.

What has been said indicates that true progress

for the Christian religion lies not in progress beyond Jesus but in progress through him. Here once more history is on our side. Religious and moral progress have never got beyond what Jesus taught in word and deed. Jesus, so far as we know, never said anything about the evils of slavery and intemperance. He did, however, say many things which have a bearing on these evils because of the underlying principles involved. These principles when discovered and applied have rid the world of chattel slavery, and they will yet rid the world of the liquor evil. If there are hindrances to progress in Christianity as at present constituted, that does not mean that the messages found in the life and words of Jesus must be ignored or discarded in order that we may go forward. It means, on the other hand, that we need to reëxamine our Christianity in the light of its Founder.

JESUS AND CHRISTIAN UNITY

The religious-educational awakening in the churches is causing the problem of Christian unity to become more acute. Many defects of religious education may be traced to our multiplied divisions as their chief cause. This is especially true in regard to Protestantism. In the later chapters of this book we are to consider certain Church School adjustments and improvements which will enable the organized religious forces of the nation to assume a definite share in an American system of education. In order that the religious part of such a program may be secured, close coöperation of Christian denominations and the merging of at least some of

them will be demanded. The problem as to the bases for coöperation and for organic unity will therefore become more and more pressing as the movement for a nation-wide and efficient program of religious education goes forward. This problem ought therefore to be given due consideration in the study with which this book is concerned.

On what basis may Protestant denominations profitably unite, or enter into close coöperation, in the interests of religious education? If several Protestant denominations are to unite in the carrying on of a Week Day Church School, for example, what shall be the character of the curriculum they provide for the school? Is coöperation of this kind possible for Jews, Roman Catholics, and Protestants, so that these different types of religion may work together with a common course of study? If such a coöperation of all religious organizations in union schools is impossible, what less intimate types of coöperation remain to be considered? Ought all Protestant denominations to unite in the carrying on of such schools as an interdenominational and united enterprise, or should such intimate relations be restricted to Protestant bodies nearly akin in doctrine and government? These are some of the questions which are already demanding attention in the expanding program of religious education.

A glance at the history of the Early Church may be helpful in providing an answer to the foregoing questions. Dr. Park Hays Miller has stated clearly the causes which led to the separation of the Christian Church from the Jewish Church early in the Christian

era.[1] He attributes this separation to the fact that the Christians taught the deity of Christ while the Jews regarded such a doctrine as blasphemy; to the practice of the Christians in preaching salvation through Christ, whereas the Jews believed in salvation through the keeping of the law; and to the emphasis of the Christians on the death of Jesus as the culmination of God's plan of redemption, as opposed to the Jewish emphasis on Temple sacrifices. We thus discover that it was fundamental differences of opinion regarding Jesus that caused the separation between the Christians and the Hebrews in the early years of the first century. The Christians gave to Jesus the supreme place in their religion, whereas the Hebrews rejected him. It was because of irreconcilable differences of opinion about Jesus that the Jews and the Christians had to part company. Up to the time of this separation, the Christians had been regarded only as a group within the Hebrew Church, a sect of Judaism. But with the increasingly clear formulation of the doctrines about Jesus, all the ties of racial fellowship and all the common elements of religious faith which tended to hold the two groups together could not avail. The time came when Jews and Christians could remain together only on condition that the Christians abandon their doctrines concerning Jesus, or on condition that the Jews accept these doctrines.

We have in these events of Early Church history a hint as to the grounds on which different bodies of Christians may either unite organically or enter into intimate coöperation. Denominations which can

[1] Miller, Park Hays, "The New Testament Church," p. 39.

agree on the cardinal doctrines concerning Jesus, which were so dear to the hearts of the early Christians, have no valid reason for standing aloof from one another. Matters of Church government and differences of opinion as to Church ordinances, in the light of this principle, never were valid excuses for rending asunder the Church of Christ and they ought no longer to be offered as reasons for continuing the much-divided condition of Protestantism.

On the other hand, the principles which became manifest in these early events of Church history are a safeguard against what might prove to be an unfortunate consolidation of different religious bodies. Jesus prayed that his followers might all be one, but that they might be one in him. Had the early Christians compromised with their Jewish neighbors on the fundamental questions at issue between the two groups, there would probably have been an end to the Christian religion before many decades had passed away. Likewise a union between Christian denominations purchased at the cost of some essential belief about Jesus, may be bought at too great a price. Even coöperation when it endangers these conceptions as to the supremacy of Jesus in the Christian religion, should be entered upon with caution. The only safe way for evangelical Christians is to keep Jesus supreme in their educational program.

The opportunity for Christian unity and coöperation is still large, even after its limitations have been clearly defined as indicated in the preceding statements. There are millions of Christians, now segregated in distinct and sometimes competing groups, who ought to be in one organization and one un-

hindered fellowship. The exaltation of Jesus to the supreme place in the Christian religion will help to bring this about. With him brought more clearly into view, petty causes of division will tend to disappear. Thus the recognition of the supremacy of Jesus in everything connected with the Christian religion will help to bring about that unity of the Christian forces of the country which is so essential to the setting up of an effective program of religious education for all the children and youth who can be rightfully claimed for the Christian faith.

JESUS AND CHURCH SCHOOL LEADERSHIP

We have been considering problems of importance in religious education, but the securing of the right kind of leadership for the Church School is a problem of as great importance as any we have thus far discussed. Without the right kind of leadership in the Church School our best-laid plans will fail. This problem of securing efficient leaders for religious education is a wide problem. It extends all the way from the selecting of teachers and officers for the one-room Sunday School to the selecting of denominational and interdenominational executives for our national boards and agencies. It has to do with our higher institutions of learning, the colleges and universities where our leaders receive their preparation. We have been hearing much of late about the disastrous results of incompetency in Sunday School teachers. Investigations like the Indiana Survey have revealed the limitations of the individual Church School. These local conditions are bad enough, it is true, and we are beginning to be con-

cerned about them. Nevertheless not all the possibilities of failure of the religious-educational program lie within the local Church School. Incompetency in the Sunday School may cause failure and loss; but if unwise counsels prevail in the national board or committee which has charge of educational work for one of our great denominations, the effects of that failure may be felt from one coast of our country to the other. There are possibilities for failure in these higher circles of religious education and as yet no survey has brought these possibilities to public attention.

The teaching task of the Church demands teachers who are instructed and teachers who are skilled, but most of all teachers who are godly. If teachers with all these qualifications cannot be secured, godliness is the standard to which we ought to hold most tenaciously. Whence shall prospective teachers derive the knowledge, teaching skill, and uprightness of character which this great task demands? The history of the Christian Church, from Pentecost to the present time, indicates that there is one supreme source from which these qualifications of the Christian teacher may be most surely derived. Jesus has shown us what to teach and how to teach; he has made it possible to become what we ought to be as teachers. The Jewish leaders took note of the fishermen disciples who were brought before them and they concluded that these men "had been with Jesus." We are making notable progress toward the building of an efficient Leadership Training Program for the Church Schools of America; let us take care

that Jesus shall be made supreme in all its content and all its objectives.

THEORIES WHICH MAY CONFLICT WITH THE SUPREMACY OF JESUS IN RELIGIOUS EDUCATION

There are certain religious-educational theories which, while possessing much of value when rightly used, may become a hindrance to a Christ-centered program through overemphasis or misapplication. How to use these new theories legitimately and safely, and at the same time keep first things first in the Church School program, is one of our difficult problems to-day. To a consideration of this problem in its several phases we now turn our attention.

1. **Child-Centered Religious Education.** Child study has done much for the improvement of both secular education and religious education. It has helped teachers to gain a new insight into child nature. With this increased insight has come more efficient teaching. In order to be as efficient as they ought to be, teaching methods should be in harmony with the laws of psychology, not in defiance of them.

Nevertheless, this movement toward a child-centered program of teaching is not quite so revolutionary as some enthusiasts seem to assume. Child study has helped us to understand children better than we did, but children were not wholly misunderstood before this movement began. Earnest-souled teachers all along have known children to some extent at least. Some of them have known their pupils very well indeed. Not all that we need to know about children has been grasped, perhaps, by the educators of our

day. It is possible to be quite familiar with child-study literature and still be quite ignorant about children.

Moreover, this thought of a child-centered program has been sometimes overemphasized and misapplied to such an extent as to become a serious menace to efficient teachings. Enthusiasts for a child-centered program of teaching have sometimes gone so far as to disapprove of anything savoring of definite and systematic instruction. They assume that the child-centered program must be the program which the child himself chooses. Any large participation of the child's elders in the matter is regarded as a violation of the child's inherent rights. The opinions and conclusions of a passing generation must not be imposed upon the young life. It must be left free to develop progressive types of thought and the quality of "creativity." Some religious educators take over this extreme view of public educators and conclude that there must be nothing in the Church School which resembles "telling" the child anything. The child must find out for himself through "experience."

This extreme view of the child-centered theory is based on the supposition that within the child's nature are certain "urges" which will blossom forth into ideal personality if we only keep hands off. As a matter of fact, racial heredity carries with it no such assurance or potency as this extreme view supposes. Social heredity cannot be relegated thus to the background and practically discarded in a sensible and efficient program of education. The child's "urges" left to themselves will never make him a

master of literature or art. He needs the guidance of teachers and parents who can see farther than he; who like the great Teacher say to their pupils, "What I do thou knowest not now; but thou shalt understand hereafter."

The wise educator will take the child's inner tendencies into account, but he will likewise bring to the child the treasures of literature and art which lie within his social heritage, and these treasures will be presented in a systematic and purposeful manner. It is the same with religion as with literature and art. The child possesses latent religious capacities even at an early age, "urges" which under wise guidance may lead to an early establishment of religious foundations in the child's personality. To deprive the child of systematic and purposeful religious teaching is to cut him off in large measure from the rich religious content of a social heritage which is rightfully his own. The child is thus compelled to begin his religious life not far from where the race began it, somewhere in the long ago. He is thus deprived of the help and inspiration which the experience of his ancestors is able to supply. This is not the way to develop "creativity" in the child.

This overemphasis on the child-centered program touches the supremacy of Jesus in the religion which he founded. The fact that there was no mention of Jesus in that Sunday School which we discussed in a preceding chapter was not a mere coincidence. The leaders of that school doubtless took pride in the thought that their program was pupil-centered. There is a conception of a child-centered program

which is incompatible with a Christ-centered program.

To leave Jesus out of the Church School program for even the youngest children is a serious blunder. Little children should be given an opportunity to know about him, and to know him as the Scriptures present him to us. There seems to be a notion abroad that up to about the Intermediate Department of the Church School the humanity alone of Jesus should be emphasized. Any reference to the relationship of Jesus to God is ruled out as being "too theological" for children. This is indeed a serious blunder. Children can be taught to conceive of God in terms of Jesus Christ, and such conceptions are possible at a very early age. What is more, children soon come to a place where they need to know him thus. For a little while parents and adult friends can supply them with those ideas of personality which they need in their conceptions of the Deity. Soon, however, they need higher and more perfect ideals than these human models can supply. To present a course of study on the life of Christ to Primary and Junior pupils, and to delete from the course most of the events and statements which set forth the deity of Christ is to deprive these little ones of what they need most in their construction of the God idea.

In this connection, Dr. Strickland has said: "The idea of God—the greatest conception of which the human mind is capable—should be a constant growth as the child's social horizon enlarges, and as his moral ideals grow God should be the personification of the purest and highest ideals of which the child is capable at his age. It is to direct this enlargement of con-

cepts, the slow growth of content and meaning, that all formal religious instruction aims. . . . The child, thinking at first about God in terms of human parents, inevitably discovers imperfections and outgrows the parents as models or incarnations of the Divine. But not so with Jesus. He is not outgrown as ideals of moral perfection advance."[2] Dr. Strickland's statements indicate that even for little children the Church School program should be Christ-centered. If this is true for them it is certainly true for the adolescent pupil who is just entering upon a new phase of life where the idealizing powers of the individual are being rapidly developed.

2. **Life-Centered Religious Education.** The modern emphasis on a life-centered program of education, like the emphasis on a child-centered program, has distinct value. The principle on which a life-centered program is based is capable of the same overemphasis and misinterpretation as is possible with the principle on which the child-centered program is based. If by a life-centered program of religious education we mean that religion ought to find expression in life and conduct, and that such expression is a part of the process through which religion is developed, there is reason to believe that this new emphasis will be salutary in its influence. If by a life-centered program we mean that religion has its chief sphere and source in the social contacts and fellowships that make up our daily round of experience, our dependence on this sort of program will prove to be another educational blunder. If by a

[2] Strickland, F. L., "Psychology of Religious Experience," pp. 82, 83, 87.

life-centered program we mean that in dealing with thought we are not dealing with life, adherence to the plan will undercut the foundations of religion. The Christian religion is founded on faith in Christ, and faith is not possible without definite intellectual elements. Christian education must recognize the fact that in dealing with the pupil's thoughts concerning Jesus and God the teacher is dealing with the very sources of life and conduct.

Too often this conception of life-centeredness in education assumes a superficial aspect. It is confined to the actions of the pupil rather than to a deeper interpretation of those actions which takes underlying motives into account. The Sunday School program which we discussed in a previous chapter was thus superficially life-centered. It dealt with such problems as sex relationships and cigarette-smoking, which are important enough in a way. It made much of social contacts. The deeper facts of life, such as a consciousness of relationships to God and loyalty to the ideals of the perfect Christ, it left out of account. Yet these are the real sources of life and conduct, the determining factors in our responses to the environment in the midst of which we live.

Jesus said of himself, "I am . . . the life." His statement has significance for the problem we are considering. The sources of Christian conduct lie, for the most part, deep within the life and personality of the individual. The response of the mind and heart of the individual to the personality of Jesus is the real and chief source of Christian living. Human contacts count for much, but chiefly because they are

often an instrumentality for leading the individual to such a response to Jesus as we have indicated. If religious education is to be truly life-centered, the life in which it centers must be something more than the imperfect life of human society. It must center in that deep and inner life where the soul finds mystic communion with God through Christ.

3. **Experience-Centered Religious Education.** The term "experience-centered program" has come into wide use in religious education. This wide use of the term is due chiefly to the influence of Dr. William Clayton Bower. Dr. Bower has emphasized experience as the basis of religious education as no other has emphasized it. The present use of the term "experience-centered program" is rather unfortunate because it is not distinctive. Strickland defines the term, "experience," as "all that takes place in consciousness."[3] If this definition is valid, all education is necessarily based on experience. The little boy compelled to memorize a catechism he does not understand undergoes an experience. Those who prescribed the educational procedure imposed upon the boy have offered an experience-centered program. The educational value of the procedure is of course another matter. What Professor Bower really insists upon is not that education should be centered in the experience of the pupil, but in certain definite kinds of experience. He makes clear just what kinds of experience he has in mind. The supreme educational experience in Dr. Bower's opinion is that connected with definite decisions in the presence of concrete situations. His theory might well be termed

[3] Ibid., p. 21.

the "situationist theory" rather than the "experience theory" of education.

Bower is right in assuming that such decisions have marked educational value. He gives to the theory, however, a universality which it cannot rightfully claim. Such decisions are not the only experiences of the individual which possess educational possibilities. Carried to its logical conclusion his theory would make every decision of our lives dependent on previous decisions which we have made. It could hardly be otherwise if only decisions in the presence of concrete situations have educational value; that is, help us to become what we are. As a matter of fact any experience which we undergo may have educational influence over us. Therefore religious education cannot be confined wholly to a program intended to help pupils to make right decisions in the presence of concrete situations.

Bower's theory rests on Dewey's declaration that we think only when we face a problem, and on Thorndike's laws of learning which hold that no experience is educative until it has completed a "bond" by finding expression in action. Both of these conceptions rest on a psychology which is biological and tinctured with mechanistic implications as to human conduct. Religious conduct is something too large and vital to be thus explained in terms of biology and mechanism. The most potent influence of Jesus over human life and conduct would be excluded on the basis of such a psychology. Jesus does inspire his followers to do things, and the doing of them helps to build them up in strength of character; but the power of Jesus to inspire the will to do and strive

is an educational influence which Thorndike's theory of educational "bonds" built through completed activity leaves quite out of account. Paul felt in the presence of the perfect ideals of his Master that he had not yet "laid hold." Nevertheless, he was determined to "press on toward the goal unto the prize of the high calling of God in Christ Jesus." This power of the Christian religion to inspire lofty striving after ideals of infinite worth is not dependent upon what the individual has done. It is a part of the response of the individual to the personality of Jesus. What the individual has actually done, the "bonds" he has already completed through action, has nothing to do with it. It is the individual's response to the perfect ideal in Jesus that gives the incentive for aspiring and striving.

It is worth noting that in the matter of a child-centered program, a life-centered program, and an experience-centered program, the thing most needed is to keep Jesus Christ clearly in view. When this is done these new emphases in education yield rich results. When it is not done they are apt to lead us astray.

THE EVIDENCES WHICH HAVE BEEN OFFERED AND THEIR RELATION TO SCIENTIFIC METHOD

In these two chapters evidences have been offered which seem to point to the conclusion that, in making Jesus and his teaching supreme, we shall find a right solution to many of our most perplexing problems in religious education. I know that much that has been said will be dismissed by some people on the ground

that it has not been presented in harmony with the "scientific method." That the number of people thus reacting may not be unduly large, let us in closing this chapter take a look at that which is called "scientific method." What is the meaning of this somewhat high-sounding phrase which is so often advanced as though it were the decisive element in all forensic contests? Strickland defines "scientific method" as the method of "exact investigation."[4] Webster's "New International Dictionary" defines "science" as "knowledge . . . systematized and formulated with reference to the discovery of general truths or the operation of general laws; . . . systematized knowledge." In the light of these simple definitions there is nothing in scientific method so universally determining as some seem to suppose. It is only a method of exact investigation through experiments under controlled conditions. Religion is one of the areas of human experience. Every man entering upon such a life is, in a sense, beginning a lifelong experiment. The facts of religious experience can be gathered up, systematized, and formulated so as to construct a science of religion. Theology is such a science. It is based on the experience of the race in religious matters. If in dealing with the phenomena of religion the investigator follows the method of exact investigation, he is following the scientific method. If he departs from human experience and enters the field of pure speculation he has departed from that method.

In most cases, people who raise the scientific-method cry in order to discredit such arguments as

[4] Ibid., p. 58.

have been presented in these pages have not taken note of the fact that there are many kinds of science. There is a science of plant life, a science of minerals, a science of government, and a science of religion. Not all the methods legitimate in one branch of science are legitimate in other branches of science. The confusion arises when a particular science like biology seeks to impose its own findings on all other branches of human knowledge and experience. When we get into this field of ultimate explanations we have left the field of science proper and have entered the field which belongs to philosophy.

People who raise the scientific-method cry against evidences which ought to be valid in the consideration of a matter like religion are usually falling back on something which is a mere speculative hypothesis not any more scientific than the most unstable of the evidences they seek to discredit. What they really have in mind is the positivist hypothesis of Auguste Comte, and not anything science has demonstrated or any particular method scientists have used. It will be remembered that Comte contended that mankind had passed through two stages—a theological stage, and a metaphysical stage—and had arrived in a scientific stage. That is, Comte contended that some men, the most advanced in intellect, had reached this third stage, and that all others were in the slow process of doing so. Now, what the people have in mind who seek to offset evidences on the ground that the scientific method has not been used in producing them, is really Comte's third stage of human progress. But that conception is not a product of scientific experimentation. It is a product of metaphysics quite

as finespun as any that has ever been employed in the defense of the Christian religion, and withal much less logical. Of course an avowed positivist, or anyone who either consciously or unconsciously follows that system, will reject all evidences for the reality of religion. Such a person has already rejected religion itself and the metaphysical procedures through which many of the truths of religion may be established. Scientific method, with a positivist interpretation of the term, "scientific," is of course antagonistic to evidences set forth in support of religious truths.

To anyone who accepts at its face value the orthodox Christian doctrine of the Trinity, all that has been said about the supremacy of Jesus will not appear unreasonable. If he is "very God of very God," he must be supreme in all things connected with the religion of which he was the Founder. Dr. James Orr calls Christianity "the religion of the incarnation." All that has been said in this chapter and the two preceding chapters is in harmony with Dr. Orr's definition of the Christian religion.

PART III

CHURCH AND STATE IN A NATIONAL SYSTEM OF EDUCATION

"The government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end."—Isa. 9:6, 7.

CHAPTER IX

AN UNSOLVED PROBLEM FOR AMERICA AND THE WORLD

We have been considering some of the problems which have emerged within the educational program of the State and the educational program of the Church. It will not be out of place for us to review briefly some of the more important of these problems and the conclusions we have reached concerning them. We have seen that within public education there is a well-defined movement toward goals like the goals of religion. Along with this movement of public education has been developing a movement of another kind, a gradual secularization of the public-school curriculum. In higher education we found indications that this secularization movement was assuming definite form as antireligious propaganda.

In order to gain as clear an understanding as possible of the situation in public education, we took up a study of what the separation of Church and State requires. Our findings in that study should be kept in mind at this point in our discussion, since we have now arrived at a point where they will have important significance for the problems under consideration. We concluded that the separation of Church and State was intended to prohibit the setting up of an established religion in our nation. The

framers of our Constitution wished to avoid all official interference of the State in the affairs of the Church, and all official interference of the Church in the affairs of the State. They had conceived the ideal of a free Church within a free State. The principle underlying this provision of our Constitution is clearly opposed to any official favoritism whereby any one form of religion would be given an advantage over other forms of religion. The ideals of equality and fairness which are so manifest in other provisions of the Constitution, and in the Declaration of Independence, lend support to this interpretation of the portions of our fundamental law which provide for the separation of Church and State.

So long as the ends which have been mentioned are secured, the intents and purposes of the Constitution are satisfied. In a previous chapter, evidences were considered which indicate that the framers of our Constitution did not intend to prohibit the coöperation of Church and State in matters of interest to both. We also considered historical evidences which seemed to prove that the effect of a separation of Church and State on education hardly came within the thought of the men who produced the Constitution. On the basis of these evidences we concluded that the coöperation of Church and State in a matter like education was entirely permissible under our law, and in fact indispensable in the close-knit civilization of a nation like our own.

We next turned our attention to problems which have arisen within the educational work of the Church. Viewing these problems in their relation to

evangelical Protestantism, we concluded that the way to a right solution of the problems lay in the direction of a deeper study and clearer apprehension of the truths revealed in the life and teaching of Jesus. Historical evidences were found which seemed to indicate that the major problems of the Christian Church have usually been solved in this way. Many of the present-day problems of religious education were considered and in the case of each an exaltation of Jesus to a place of supremacy in the Church seemed to be the way to a right solution.

We come now to a study of problems of another kind. The problems which we are now to consider arise not so much within the educational work of the State or the educational work of the Church as within the relationships existing between these two institutions. When our forefathers undertook to make Church and State separate from one another, they launched out upon an untried field of experimentation. They were, of course, unable to foresee all the consequences which would arise out of the attempt. Neither statesmen nor churchmen were able to do this. The educational problems which have arisen out of this attempt have emerged slowly. It has taken a hundred years to make them clear, and we have just begun to grapple with their solution. The building of a national system of education in a country where Church and State are free and independent of one another is a task which never has been accomplished. It is an unsolved problem for America and for the world. Other nations of the world have followed the lead of America in seeking to establish the separation of Church and State, and

in attempting it they have come face to face with America's educational problem.

POSSIBLE SOLUTIONS OF THE PROBLEM

Various attempts are being made to solve this problem in the different countries of the world. Russia under Soviet rule is trying to solve it by making the State supreme in education and by putting public education on an antireligious basis. There are not a few people who take a view of the matter opposite to that of the Russian governmental view. They hold that education belongs to the Church, that parochial schools, not public schools, should be the educational agencies employed. There are some citizens of our country who insist that this is a Christian nation, and that the Christian religion should therefore be taught in tax-supported institutions of learning. Again we have a view exactly opposite to the one which has been stated. There are people who insist that the separation of Church and State should be made as absolute as possible; that Church Schools and public schools should have nothing at all to do with one another; and that all suggestions of religion should be excluded from the public-school program and the public-school curriculum. According to the view just stated, there must be maintained in our country two systems of education, one public and secular, the other under Church control and religious. In its extreme form this view maintains that any cooperation between these two systems of education would be a violation of our constitutional provision for the separation of Church and State.

May I suggest that no one of these attempted solu-

tions of our educational problems is the right one for America. We are a religious people, and the Russian solution would never do for us so long as we remain such. It is an open question as to whether such a solution does not spell ultimate disaster for any nation. The Soviet leaders are evidently bent not only on secularizing education but on excluding all kinds of religious education from their borders. Such an attempt can mean only a purpose to destroy religion altogether. History would seem to indicate that no nation can long endure when religion has perished within its borders, or even when religion has fallen into serious decay. Already there are signs that Soviet Russia is beginning to feel the effects of the elimination of religion from her educational system.

Nor does the solution of the problem lie in the total absorption of the educational task on the part of the Church. That method has been tried often enough to demonstrate the fact that it is not the wise method, either for Church or for nation. Especially in a country like our own, public education would seem to be indispensable. To give education over wholly to religious organizations would be to encourage national disunity. In a self-governing social structure like our own, citizens must be taught to work together, see together, and plan together. Public education is a democratic procedure and it does tend to produce the kind of citizens indispensable to a self-governing State. If the education of children is given over wholly to religious organizations, there is danger lest these organizations become so potent as quite to dominate the State. The kind of domination which we need to guard against is not a domination of the

State by the truths which religion emphasizes, but a domination of the State by religious organizations as such. It is doubtful whether the State could remain really free from Church control if all education were in the hands of the Church.

To teach the Christian religion in tax-supported schools would be to give that religion a marked advantage over all others. This, in my judgment, would bring about exactly what our forefathers sought to avoid. It would be a step toward making Christianity an established religion for our nation. The history of the Christian Church would seem to indicate that such a move would be to the disadvantage of the Christian religion itself.

The absolute separation of Church and State for which some people argue would tend to destroy the principle in defense of which the arguments are advanced. Such a separation of Church and State as these people have in mind would result in a wholly secularized system of public education. A wholly secularized system of education would be something more than nonreligious; it would have distinctly antireligious characteristics. A child coming up through years of such schooling would almost inevitably assume that religion has little of value, that its conceptions concerning what is true and good have no standing with educated people. Thus we see that to make our system of public education wholly secular is not to debar sectarianism from our schools, but to turn them over to the sectarianism of unbelief. Atheism and agnosticism are sects quite as truly as orthodox Christianity and orthodox Judaism. No

reasonable person would seek to secure for either Christianity or Judaism the advantages which might come from a place of dominance in our system of public education; why should atheism and unbelief be given such an advantage?

What has been said about the defects and limitations of these proposed solutions of our educational problems has cleared the way for what seems to be the right solution of them. It is clear that we must maintain two sets of schools in our country: one a system of public education under government control, the other a system of religious education under the control of the Churches and other religious organizations. Public education ought to be supported by public taxation. Church Schools ought to be supported by the churches, or other religious organizations having charge of them. Public education ought not to be founded on anything savoring of narrow sectarianism, but should rest on broadly religious foundations. It should recognize truths like the existence of the Deity, a future life, the reality of prayer, and personal responsibility to God. Protestants, Roman Catholics, and Jews agree on these basic truths. The people who object to them are but a handful in our population. To omit any reference to these truths in public education is to discredit them in the mind of the child and thus to do an injustice not only to the child but to nine tenths of the people who support our public-school system through the payment of taxes.

What I have said will raise a question as to that small part of our population which is actively antago-

nistic to religion. Must these people be compelled to help to support a system of public education which is on a basis acceptable to Protestants, Roman Catholics, and Jews, but which is objectionable to anti-religionists? I wish to face this question squarely. We cannot bring our educational system into line with the views of this little group of people for two reasons. One of these reasons I have already stated. To do so would be to turn our public schools over to the sectarianism of unbelief. We have already gone too far in that direction in the secularization of our public-school curriculum, and the only wise and just course seems to be to retrace our steps by restoring our public-school systems to that broadly religious basis on which they once rested.

In the second place, it is reasonable to assume that religion is essential to the welfare and permanence of the nation. Therefore, while it would be unjust to use money raised through taxation for the support of any particular religion, the use of such money for the support of a public-school system which recognizes broad religious truths, rather than ignores or denies them, would be entirely just. The chief beneficiary of such a use of public funds would be the State rather than any particular type of organized religion. When our people as a whole decide that public funds may be used in a certain way for the benefit of the State, it is not the right of a private citizen, or minority group of citizens, to refuse the payment of their taxes on the grounds that public funds are being used in ways which they do not approve.

A BROADLY RELIGIOUS BASIS FOR PUBLIC EDUCATION

I have suggested that it would be possible to build public education on a religious basis broad enough to be acceptable to practically all religious people. I have likewise intimated that such a basis would include such elements as the recognition of a Supreme Being, the reality of personal immortality, a belief in prayer, and the personal responsibility of the individual to God. Not all the religious education needed could be given in public schools on this basis. The great religious truths which I have mentioned must be taught specifically. Each of the different types of religion has its own methods of teaching them, and the broadly religious foundations of the public schools could not be permanently preserved in a nation where this specific religious instruction by religious organizations was lacking.

First of all, then, we may state that the broadly religious foundation of the public schools would not be, in itself, a program of religious education. It would save our public education from antireligious results in the life of the pupil, and it would give to religious education that opportunity and recognition which are essential to its success and which it has a right to claim.

In the second place, this broadly religious basis for public education would enable the Church Schools of the nation to undergird the public-school system with that moral earnestness of which our public schools stand in need and which they will seek in

vain unless they recognize the place of religion in conduct and life.

1. A Public School Program Which Recognizes Religion. Perhaps a concrete example of what would constitute a recognition of religion in a public-school curriculum would be helpful at this point. In a preceding chapter we made a study of the religious material found in certain school readers. We found that in the "Second Reader" of a certain popular series there was no mention of the Deity and only an incidental recognition of prayer. Ninety-eight per cent of the reader was devoid of religious content. Two per cent of its material did have some significance for religion. This reader is a concrete example of a secularized course of study. If all the textbooks used in a school were as devoid of religious material as this "Second Reader," the curriculum of that school would be almost wholly secular. We found that in McGuffey's "Third Reader" the percentage of religious material was considerable. Over one fifth of the lessons in this reader were distinctly religious in content. In certain Catholic readers the percentage of religious material was sixty-two; and in the "New England Primer" it was seventy-five. These latter offer concrete examples of curriculum materials in which religion is recognized.

An examination of the lesson materials which have been counted as religious in these readers reveals the fact that there is but little material in the Catholic Readers to which a Protestant could reasonably object, and there is practically nothing in McGuffey's "Third Reader" to which either Jew or Catholic could object, and of course nothing to which Prot-

estants could object. There is really no reason why readers containing as much religious material as this reader of the McGuffey Series should not be used in public schools everywhere. The adoption of such readers would be a step toward the restoration of that broadly religious basis on which public education once rested in our country.

2. **A Public School Program Which Gives Opportunity for Practice in Religiously Motivated Conduct.** Religion has its Godward side and its manward side. On its Godward side it is concerned with a knowledge of the Deity and with mystical relationships to him through worship. With this Godward side public education would have little to do in so far as active nurture is concerned, though it would give to this phase of religion a respectful recognition in all its procedures and curriculum materials. On its manward side religion finds expression in conduct, in right attitudes and actions toward our fellow men. With this side of religion public education would have much to do. It is on this expressional side, this manward side, that religion may be said to be coextensive with life. Just as practically all religions agree on the broad foundations of religious truth, so do they agree on the general types of conduct which should result from religious living. They all maintain that religion should cause its possessor to be truthful, sympathetic, broad-minded, trustworthy, pure of soul, and clean of speech. The public schools have set up the same character traits as their goal in character education. Therefore, public schools and Church Schools would be working in close unity for the building of righteous character in children and

youth. The public schools in such a system would be helping Church School pupils to express in life and conduct the truths they had learned in the religious schools through study and worship. To expect our public schools to do this is only to expect what the best of them are already doing through their character-education programs.

Let us not lose sight of the fact, however, that the helpful coöperation which has been pictured would be possible only on a basis of mutual understanding and good will. It makes a great difference whether public-school leaders are striving for near-religious goals and at the same time casting discredit on religion itself, or are striving for the attainment of these goals in fellowship and coöperation with organized forces of religious education.

3. **A Broadly Religious Basis for Higher Education.** In a preceding chapter we discussed what seemed to be an antireligious invasion of higher education. How can we establish a broadly religious basis for higher education in the face of a growing tendency on the part of leaders in that department of education to be antagonistic to religious conceptions? What has been said in preceding paragraphs applies chiefly to secondary education. What different procedures will need to be used in attacking the problem in our colleges and universities? Let me say at the beginning of our discussion of this problem that the most serious phase of the antireligious invasion of higher education lies in the fact that it tends continually to work its way downward through high-school to elementary-school grades, and likewise tends to build a monopoly in the field of philosophical

thinking where our whole educational system finds its formative influences.

It used to be a common saying in educational circles that the teacher is *in loco parentis*. The saying served a useful end. It is true that teachers stand in the place of the parent. They share with parents the responsibility for the right nurture of the on-coming generation. Our whole public-school system is a kind of overparent to the childhood of the nation. Leaders in public education could profit by thinking of themselves and their work in this fashion. What conscientious parents are accustomed to do for their children, that our public schools may safely follow in so far as it lies within their sphere of service.

Religious parents who are wise and think logically do not say, "We do not propose to teach our children religion; we wish them to choose for themselves in this matter when they reach years of maturity." Genuinely religious parents look upon religion as the greatest thing in life and would no more think of neglecting the religious nurture of the child than they would think of neglecting its physical well-being or its intellectual training. Such parents choose religion for their offspring. They realize, of course, that a day will come when the child will have to choose for himself in matters of religion, but they do all that they can to insure a right choice when the time for a decision between religion and irreligion comes in the life of the child or youth.

The duty of our educational system in this matter is like the duty of parents. Under our system of government the public-school system cannot choose any one religion for the children under its care, but it

can choose for them a broadly religious foundation for life and character. I have already suggested the chief elements in such a foundation. Just as parents must choose in this matter of religion or irreligion for their children, so must the public-school system choose within its own sphere of responsibility. If the public school chooses a completely secularized curriculum it throws its influence on the side of irreligion and predisposes the child to a choice of the irreligious type of life. If it chooses a broadly religious basis for its work it throws its influence on the side of religion and predisposes the pupil to a choice of that type of life.

Just as the youth emerging from the protective life of the home soon meets influences antagonistic to religion, so the pupil nurtured in a school system based on religious foundations must sooner or later meet the antireligious theories which for ages have contended with religious truth for dominion over the minds and hearts of men. Perhaps the college or university is the place for young people to face these problems. In these higher institutions of learning will be found the future leaders of the nation, and our leaders ought to know through personal choice and experience the surety of the things which they have been taught in their youth. Individuals who have been religiously nurtured in childhood and youth seldom go astray when they come to the period of doubt in later adolescence, if they are so fortunate as to come under educational guidance which is even fair-minded toward religion. If during this period they happen to come into contact with educational influences strongly antireligious, they are

likely to cast aside religion, or, all through the remaining years of life, to be haunted by uncertainties concerning the religious interpretation of life and conduct. Professors in higher institutions of learning, even in those supported by public taxation, may be justified in leading pupils to face squarely the philosophical problems which have to do with the foundations of religion. Never, however, is a professor in a tax-supported school justified in offering a solution of these problems as final and established when that solution is destructive to religion. He is not even justified in so presenting the problem as to leave with his pupils the impression that the anti-religious solution of the problem is the modern, progressive, and scientific solution. Such solutions have been popular for brief seasons, but, taking into account the whole sweep of philosophical thinking as it has developed through the centuries, the evidences are overwhelmingly on the side of religion.

The university professor has an academic freedom to believe what he pleases, but no academic freedom to teach what he pleases while subsisting on public funds. If he cannot bring himself to a belief in religion, the least he can do is to show a respect for the convictions of millions of thinkers who through the years that are gone have not been thus handicapped, and to the millions of to-day who find in religion their best help in meeting victoriously the problems of life. If the program of higher education cannot be on a basis as distinctly religious as that suggested for elementary education, it can at least be on a foundation that is in every way fair to religious conceptions and just to the people of religious

convictions who have made these institutions of learning possible through the payment of taxes, generous contributions, and moral support.

THE CHURCH SCHOOL PART OF THE COÖPERATIVE PROGRAM

We have been considering the public-school part of an American system of education. We turn now to a consideration of the Church School part of such a program. I have already suggested that the Church School task in an all-American system of education would be concerned chiefly with the Godward aspect of religion. Each religious body under the plan suggested would be free to develop this Godward aspect of religion in harmony with its traditional beliefs and cherished procedures. Each would be free to impart such instruction as it desired, train in such forms of worship as it had cherished through the past, carry on such educational activities as seemed profitable.

I have already suggested that the part of the program supplied by evangelical Protestant Churches ought to make Jesus Christ supreme in its objectives, content, methods, and principles. Protestant Churches under the system suggested would not only be free to do this, but would also be granted such recognition by the public-school system as would secure adequate and suitable time for teaching, credit for work accomplished, and participation in the determination of general educational policies for the community. The same privileges would be extended to all other religious bodies. Roman Catholics would be permitted to have their own children and to teach them whatever they might choose and in the way they

deemed best. Jews would be given the same right. In a succeeding chapter we shall deal more at length with the Church School part of a coöperative system of education, the agencies which should be gathered into a unified Church School system, and the nature of the program carried on.

BENEFITS TO PUBLIC EDUCATION THROUGH A COÖPERATIVE SYSTEM OF EDUCATION

Coöperation between public schools and Church Schools in a national system of education would bring marked benefits not only to religious education but also to public education. The process of secularization which has been going on in public education has been robbing the public schools of that splendid idealism which has ever been the very crown of education. In leaving out God and eternal life they have left out the lure of the Absolute and the Perfect, and brought education down to a kind of barren and devastating realism which is anything but real. Contact with religious education will help the public school to regain its lost idealism.

The hardest task of the public-school teacher is not found in the teaching of secular subjects like grammar and mathematics. It emerges in situations where the moral and spiritual welfare of the pupil is involved. Problems of conduct are the problems which tax the patience and skill of the public-school teacher who really cares for the welfare of the pupil. By allying itself with religious forces, building on broadly religious foundations, and coöperating with religious schools, this all-important task of the public-school teacher in the building of life and character

may be undertaken with increased prospects of success. Too often, under the present system, the teacher is denied access to the deep religious capacities of the pupil and on account of this prohibition seeks in vain to mold the character of the pupil.

The most serious charge that can be laid against our present public schools lies in the fact that, with all their demonstrated efficiency in the imparting of knowledge and the developing of skills, they have not made the contribution to character-building that we have a right to expect of them. Consciousness of this growing conviction, on the part of people who know and care, has led our public schools to undertake character education as a definite goal. Their objectives in these character-education programs will become more certain of attainment in the measure that the public schools restore those broadly religious foundations on which public education once rested, and in the degree that they enter into coöperation with agencies of religious education. In pursuing such a course, public educators will help to solve one of the gravest problems that exist to-day for America and for the world.

CHAPTER X

SOME WAYS IN WHICH CHURCH AND STATE MAY COÖPERATE IN EDUCATION

What was said in the preceding chapter would seem to suggest that coöperation between public schools and Church Schools is essential to the organization of an efficient educational system for America. Evidences were advanced which indicate that such coöperation would be highly beneficial both to Church Schools and to public schools. What was said on this matter was not mere speculation. The tendency to make the separation of Church and State as absolute as possible seems to have reached its climax at about the beginning of the present century. Since that date there have been several notable movements toward a closer coöperation of Church and State in education than has been deemed possible or desirable for many decades. In dealing with the matter of coöperation between Church Schools and public schools we are not considering mere theories, since experiments of the kind have already been made on a wide scale. To a consideration of some of these experiments we now turn our attention.

BIBLE READING IN PUBLIC SCHOOLS

The custom of reading a passage from the Bible at the opening of public schools has a place among the matters we are considering. Such a reading of the Bible is a recognition of the place of religion in life. It helps to maintain that broadly religious basis for public education which we have seen to be so desirable. The amount of Bible knowledge thus imparted to children and youth is of course inadequate if it is the only instruction of the kind supplied to them. Nevertheless, even this meager contact with the Scriptures is better than nothing, and the fact that the Bible is read is at least a gesture of respect which would have considerable value. Through the daily reading of the Scriptures the public schools give constant evidence of their respect for religion. When these readings are carefully selected and consecutive they may have no small informational value, notwithstanding the fact that no exposition of the material read is undertaken.

It is gratifying to know that Bible-reading in public schools has been growing in favor since 1900. During the period indicated some fifteen states have passed laws favoring the practice of daily Bible-reading in public schools.

Eleven states require the reading of the Bible in their public schools. These states are indicated in the following list:

Alabama	Idaho	New Jersey
Delaware	Kentucky	Pennsylvania
Florida	Maine	Tennessee
Georgia	Massachusetts	

Seven states permit the Bible to be read in public schools, the choice as to whether or not this shall be done being left to the local school board, or to the teacher. The states having this provision in their statutes are indicated in the following list:

Indiana	Mississippi	Oklahoma
Iowa	North Dakota	South Dakota
Kansas		

Twenty-two states permit the Bible to be read in their public schools, although they have no specific legislation on the matter. In these states the custom is established through usage, or through favorable opinions on the matter by state officials. The states in which this situation exists are indicated in the following list:

Arkansas	Nebraska	Rhode Island
Colorado	New Hampshire	South Carolina
California	New York	Texas
Connecticut	New Mexico	Utah
Maryland	North Carolina	Vermont
Michigan	Ohio	Virginia
Missouri	Oregon	West Virginia
Montana		

In eight states the reading of the Bible in public schools has been held to be illegal, either in opinions handed down by state officials or in court decisions. No state has a law specifically forbidding the practice, but in some cases the constitutional provision for the separation of Church and State or statutes against sectarian teaching in public schools have been interpreted as forbidding the reading of the Bible in tax-supported institutions. In California there

was once a court decision which declared the Bible to be a sectarian book which ought not to be allowed in a public-school library. This decision, however, has since been reversed. The eight states where an unfavorable situation with regard to Bible-reading in public schools exists are as follows:

Arizona	Minnesota	Wisconsin
Illinois	Nevada	Wyoming
Louisiana	Washington	

The foregoing statistics indicate that there are only a few states in which serious objections to the reading of the Bible in public schools have been raised. Even in these states the objections to the practice have not found expression in specific legislation, but have been effective in hindering the plan through other means, such as opinions offered by state officials and court decisions based on a questionable interpretation and application of laws intended for other purposes.

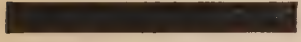
The chart on the opposite page gives a graphic presentation of the present status of Bible-reading in public schools. The figures indicate that the situation is much more favorable to this plan than it was a few years ago. In only eight states is there serious legal hindrance to the plan, and in no state has specific legislation been enacted prohibiting the reading of the Bible in the public schools.

It seems reasonable to believe that, if the religious forces of the nation really desire that the Bible be given this recognition in public education, the end could be secured without great difficulty. Public sentiment is increasingly favorable to the plan. The states where the practice is discountenanced are evi-

dently still under the influence of that mistaken notion that the separation of Church and State must be made as absolute as possible. Public officials in these states would without doubt respond quickly to any indications that the majority of the people whom they serve desire this recognition of the Bible

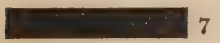
THE PRESENT STATUS OF BIBLE READING IN PUBLIC SCHOOLS

I. States in Which the Reading of the Bible Is Required by Law.

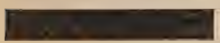


II. States in Which Bible-Reading in Public Schools Is Permitted by Opinions of Public Officials, by Court Decisions, et cetera.

III. States in Which Bible-Reading in Public Schools Is Specifically Permitted by Law.



IV. States in Which Bible-Reading Is Prohibited by Unfavorable Opinions of State Officials, by Court Decisions, et cetera.



V. States in Which Bible-Reading in Public Schools Is Specifically Prohibited by Law.

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and of religion. A thoughtful and reverent reading of the Bible in all our public schools is a goal well worth striving for; it would fit in well with the plans we are considering for a systematic educational program for America in which religion has a place comparable to its importance.

PUBLIC SCHOOL CREDIT FOR OUTSIDE BIBLE STUDY

The movement which seeks high-school credit for outside Bible study began simultaneously in North

GROWTH IN THE NUMBER OF STATES OFFERING HIGH SCHOOL CREDIT FOR OUTSIDE BIBLE STUDY, 1912 TO 1927

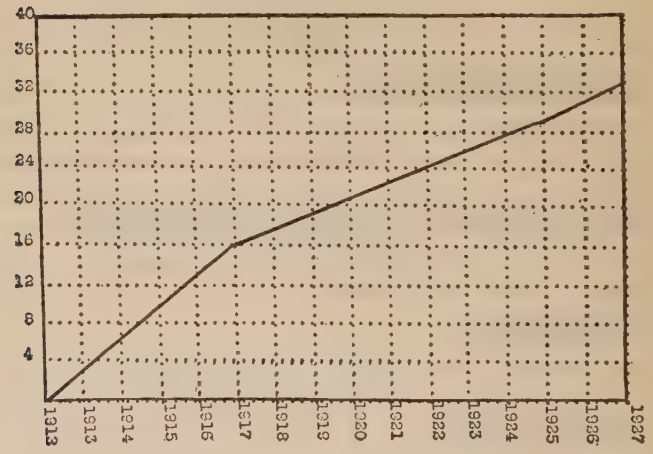


FIG. A

The survey by Wood, in 1917, revealed that sixteen states were offering high-school credit for outside Bible study. That of Squires, in 1925, revealed twenty-nine such states; while that of Jackson and Malmberg, in 1927, revealed thirty-three. The movement has therefore shown a steady increase in so far as the number of states following the plan is concerned.

Dakota and Colorado. In 1912, Dean Vernon P. Squires, of the State University of North Dakota, produced a course of Bible study to be used in this

way, and in the fall of the same year classes in Bible, working for high-school credit, were formed in that state. In the same year certain leaders in the State Teachers College, Greeley, Colorado, launched a similar plan. The movement thus begun spread quickly to Washington, Indiana, and other states.

Three nation-wide surveys have been made to discover the extent of this movement for high-school credit in Bible. The first was made by C. A. Wood in 1916 and 1917, the second was made by the writer in 1925, and the third was made by Professors Jackson and Malmberg in 1927. The survey by Wood showed that sixteen states were carrying on the plan either with or without official sanction in 1917. In 1925 the number of such states had increased to twenty-nine, and in 1927 it had increased to thirty-three. These results indicate that the plan is gaining nation-wide recognition. In only two states does there seem to be serious opposition to this movement for high-school credit in Bible. In Wisconsin, a court decision has held the plan to be illegal, and a similar decision was rendered by a court in the State of Washington. In 1917 Washington had made notable progress in the movement and was counted as one of the "Big Four" states carrying on the plan. The court decision which has been mentioned brought the movement to a termination in Washington, however, and there are now no schools in that state which give credit for outside Bible study.

In some states, notably in Arkansas, the plan has been extended so as to include the elementary grades as well as the high schools. The movement has shown

other signs of growth besides that of territorial expansion. Many states have published courses of study, or syllabuses, for use in classes working for credit. These materials have been improved and enlarged steadily during the past few years. The latest survey indicates that the number of pupils enrolled in these Bible-credit courses is steadily increasing.

1. **Possibilities of the Movement.** Here is a coöperative movement of evident significance. Public schools and Church Schools coöperate in the plan and no serious difficulties have as yet arisen. Enough has been done to indicate something of the advantages and possibilities of the movement. It has been found that the plan gives to religious education an added worth in the estimation of the pupil. Religion is put on an equality with secular matters. This increased appreciation of religious education is of basic importance. The plan likewise enables high-school pupils to give more time to Bible study than they otherwise could. High-school work has assumed such large proportions that it now absorbs most of the time and energy of the pupils. By putting Bible study on the pupil's list of accredited studies, a place is made for this type of work in the pupil's working day.

The plan has possibilities of momentous importance. If it were extended to include all the public high schools and likewise the elementary grades, it would open to the religious forces of the nation an opportunity for religious education that is almost too vast to be conceived. It would certainly become

a factor of primary importance in the rearing of a Church School system of education which would be worthy to take its place alongside our splendid public-school system in a national program of education.

It may be mentioned at this point that the plan is by no means an innovation. There is a marked tendency on the part of our public-school system to extend its influence out over the whole life and experience of the pupil. Extracurricular studies and activities have become a recognized part of the public-school program. Many public schools now offer credit for work done by their pupils under a private instructor in music. Some offer such credit for work done in shops and manufacturing plants of various kinds. Some have even set up a system of crediting for chores which pupils do at home.

The plan is sound. It does not contemplate any interference on the part of public educators in the life of the child in out-of-school hours. It aims to bring all of the educational influences which are about the child into a unified and correlated system, to secure coöperation, sympathy, and understanding on the part of the persons and agencies which are most responsible for the child's nurture. Could anything be more sensible or promise greater benefits? The Bible-credit plan simply recognizes religion and the Church as educational elements in the child's life and experience, and puts them on a par with other educational influences with which public education is now seeking coöperation.

2. **Is the Plan in Harmony with the Separation of Church and State?** The stock objection to every

suggestion for any plan of coöperation between Church Schools and public schools is the objection that the plan violates our Constitutional provision for the separation of Church and State. Is this plan for high-school credit in Bible in any sense a violation of the constitutional provision which has been mentioned? We have already devoted a chapter to a consideration of what the separation of Church and State requires; does the plan under consideration violate these requirements?

In the first place it is clear that the plan does not give any denomination, or type of religion, an advantage over other denominations, or types of religion. It is open to all on conditions that are fair and equal. It has not led to any official interference of the State in the affairs of the Church, neither has it led to any interference of the Church in the affairs of the State. Problems have arisen, of course, but the common sense and confidence in each other's integrity possessed by the coöperating parties have thus far proved to be capable of solving any problems which have emerged.

The most difficult problems have arisen in connection with the official courses of study, or syllabuses, prepared for use in classes working for credit. In most cases, however, these courses have been so general in nature, and have offered such opportunities for adaptation, that very little difficulty has arisen in connection with them. There is a tendency in states where the plan is being followed to leave the content of these credit courses to be determined by the religious organizations themselves. On this

basis the credit is given, not so much because certain Bible facts have been learned by the pupil, as because he has entered into religious experiences selected for him by his parents and by the religious community to which he is related. As this view grows the possibility of any misunderstanding between public educators and Church School leaders is steadily diminished.

In the State of Indiana some difficulties emerged with regard to the New Testament portion of the state syllabus. Hebrew pupils did not, of course, wish to take this portion of the state course, and yet by omitting it they could not gain as much Bible credit as other pupils who covered in their studies the entire syllabus. Arrangements were effected whereby Hebrew pupils could confine their studies to the Old Testament and by doing more intensive work gain the same credit as was gained by pupils taking the regular course, which included both the Old Testament and the New Testament. This incident is a good illustration of the tact and mutual good will which will go far toward removing any difficulties which are apt to arise in the administration of the plan. Under the principle thus established, Roman Catholics would be at liberty to modify the state course of study as their leaders deemed advisable. It would not, indeed, be going beyond what the principle suggests, if each religious body should substitute for the state course of study a course of its own. The public schools are more and more coming to regard the granting of credit as a recognition of the pupil's participation in experiences which the pupil's

own Church and relatives, not the public schools, have chosen for him.

Under the plan as thus developed, the public schools might still require a reasonable standard of attendance and of attainment in the Church School classes. Such a requirement could hardly lead to any serious entanglements if both parties exercised forbearance and that confidence which is born of respect. In any case there would be no injustice provided the requirements were uniform for all denominations and types of religion. The public-school authorities would not dictate as to what should be taught in the Church School classes, but if conditions were too bad in such matters as punctuality, order, and general effectiveness of procedure, the public schools might withhold credit. On the other hand the Church School leaders would have no power to enforce their claims on the public school. It would be a situation demanding the friendly coöperation of two wholly free institutions, a coöperation from which either might withdraw if the plan seemed no longer desirable.

ELECTIVE COURSES IN RELIGION GIVEN IN PUBLIC SCHOOLS

In a good many cities and towns, notably in the States of Ohio, Indiana, and Michigan, public schools are offering what may be called elective courses in religion. These courses are selected by the churches of the community and are usually taught by pastors of the local churches, or by other persons chosen by the churches. The courses are, therefore, Church School courses which the public schools recognize as

electives, and which may be offered in lieu of some of their own work just as is done in the case of courses pursued by their pupils in other accredited schools. Most of the Church School work of this type is done in public-school buildings. Such use of public property for religious purposes raises a problem with which we must deal in another section of this chapter. Credit is usually given for work done in these Church School classes, but no public funds are used in their support. If teachers are paid, the money is raised by the coöperating churches.

The plan has accomplished notable results in many cities. It has brought a high type of religious teaching to many children who have long been deprived of this important privilege. In not a few cases the whole child population of a community has thus been brought under religious teaching.

It hardly need be pointed out that the plan just described brings the public school and Church School into close contact with one another. They use the same building. They form one school, or very nearly that, in so far as the consciousness of the children with regard to the matter is concerned. Is the contact too close to be safe? Does it involve a violation of our laws which provide for the separation of Church and State? There are doubtless many communities where the plan would be impracticable. It would lead to complications which would be unfortunate. It would have to conform to the conditions of fairness which have been emphasized in the consideration of other plans. If the privilege of using the public-school building were extended to one denomination, or group of denominations, it would have

to be extended to all. If several denominations or types of religion sought for the privilege the plan would have to be abandoned.

Nevertheless, there are many communities where none of these difficulties would be apt to appear. There are many communities where practically all the citizens are of the same religious belief or of nearly related types of belief. In such communities the plan might be established with perfect justice to all. It is a plan well worth careful study in many of our smaller towns and rural communities. The plan is not very different from other plans which are working successfully in Canada, Great Britain, Australia, and elsewhere. It may yet become an important factor in the rearing of an American system of education.

PUBLIC SCHOOL COURSES IN THE BIBLE AS HISTORY AND LITERATURE

Now and then a community is found where the plan for elective courses as described in the preceding paragraph has been so modified as to make these courses a definite part of the public-school curriculum. Under this plan the courses are selected and taught by the public-school authorities. They are usually courses in Bible study, but an effort is made to teach the Bible as literature or history, rather than as a source book of religion. The public-school teacher in charge makes no attempt to point out the religious significance of the material studied. She teaches Bible facts, connects Bible history with secular history, emphasizes the beauty of Bible passages. The religious significance of the material

studied is left to be pointed out or emphasized by the parents of the pupil or by his Church School teachers.

Like the preceding plan, this plan would doubtless raise serious problems in some communities. The teaching of the Bible as a book of history might easily take a form which would be distasteful to some people, especially if criticism of the H. G. Wells type dominated the procedure. And yet these difficulties do not seem to be such as totally to discredit the plan. There are probably many parts of the country where it could be carried out successfully. After all, the plan is reasonable. Why should we lay great stress on the study of Greek and Latin literature in our schools and omit entirely a study of Hebrew literature? It cannot be that the comparative value of these literary treasures makes such a distinction necessary.

In its diction and imagery, the Hebrew literature is well-nigh without a rival. It has entered into nearly all modern literature in such a way as to leave indisputable evidences of its influence. A knowledge of great Bible passages is of decided value to its possessor from many points of view. The leaving of this rich literature out of our system of public education is one of the strange phenomena which have arisen in our day out of a mistaken notion as to what is required by the separation of Church and State.

Objectionable treatment of the Bible in a historical study might arise in a system of education such as we have now in some of our higher institutions of learning where antireligious theories seem to have the right of way, but under a system of education

in which religion is recognized this would be much less likely to occur. On such a broadly religious basis as has been suggested for public education, the study of the Bible as history or literature might be undertaken with safety. Such a study would serve still further to insure that recognition of religious values which we have seen to be so essential for a coöperative program of education in America. The fact that this plan of teaching the Bible as literature or history is being carried out successfully in a goodly number of communities suggests that the difficulties connected with it are not so great as they appear, and that it might be extended to many other sections of our country.

THE USE OF PUBLIC SCHOOL BUILDINGS FOR RELIGIOUS EDUCATION

The use of public-school buildings for religious purposes is a feature of several plans for coöperation between the Church School and the public school in education. We have seen that it enters into the plan for elective courses in religion. Many Week Day Church Schools meet in public-school buildings. It is therefore worth while for us to look into the matter with some care.

The use of public-school buildings for religious purposes is often a great convenience, and such use becomes almost indispensable in many rural communities. There are communities where the public-school building is the only public building of any kind and the only place where religious services, or a Sunday School, can be successfully conducted. In most cases where such use of rural school build-

ings has been brought before courts of law, the decision has been the common-sense decision that where such use did not interfere with the operation of the public schools it was not illegal. In not a few cases courts have held that the use of the school property is a matter to be decided by local authorities, that the public-school building is community property and the community, rather than the state, has a right to determine how it shall be used.

In some cases, however, courts have held that public-school buildings cannot be used for religious purposes at any time, or in any way. Fortunately such decisions are outnumbered by decisions of an opposite kind. An Illinois court once declared that "religion and religious worship are not so placed under the ban of the Constitution that they may not be allowed to become the recipient of any incidental benefit whatsoever from public bodies or authorities of the State."[1] In a similar vein an Iowa court has ruled that "the use of a public-school building for Sabbath Schools and religious meetings, . . . is not so palpably a violation of the fundamental law as to justify the courts in interfering. . . . Such occasional use does not convert the schoolhouse into a building of worship within the meaning of the Constitution."[2]

These decisions seem to indicate that common sense, and a liberal interpretation as to what is demanded by the separation of Church and State, ought to prevail in the consideration of the problem before us.

[1] 1879, Nicholls vs. School Directors, 93. Ill. 61, 64. 34. Am. Rep. 160.

[2] Davis vs. Boget, 50, Iowa, 11, 15, 16.

If public-school buildings can be used for religious purposes without in any way hampering the public-school program, and on a basis which will be fair to all types of religion, what possible and reasonable objection can be made to such a use? There is nothing so absolute and drastic in our constitutional provisions for the separation of Church and State as to forbid such a coöperation of the public schools with the Church Schools. Perhaps the most sensible view is that which has already been mentioned; namely, that the public-school building is community property and may be used in such a way, within reasonable limits, as the community may decide. This view has been upheld by many court decisions. A decision especially clear on the matter was rendered in Arkansas in 1901.[3]

CORRELATION OF PROGRAMS AND CURRICULUMS

There is great need for some sort of correlation between the educational program of the public schools and the educational program of the Church Schools. With the extension of the public-school program into the recreational and social life of the pupil, many churches are finding it difficult to maintain any effective educational contact with the children and youth for whose religious nurture they have responsibility. The time and energy of the children and young people are almost wholly preoccupied by public-school duties and functions. Many public-school leaders have not yet realized that the Church is an educational agency with weighty responsibilities, and that

[3] 1901, Boyd vs. Mitchell, 69. Ark. 202, 62. S. W. 61.

it has a right to an adequate and suitable portion of the child's working hours and working ability.

In a certain Kansas town this problem has been worked out on a basis of coöperation and understanding. One night each week, Thursday, is set apart as "Church Night." The churches conduct week-day classes in religious education on Thursday, pupils being dismissed in groups from the public schools. On Thursday night no home work is required of the pupils by the public schools, neither do the public schools plan any of their social or recreational events for that night. Thursday and Thursday evening are set apart especially for church activities. The plan has worked to the very great satisfaction of all concerned. It has given the churches a chance to reach their children. It has removed overlapping and misunderstanding. It has promoted good will between the two institutions which have thus hit upon a plan of working together.

Correlation of curriculum materials would likewise be helpful both to Church Schools and to public schools. There are many latent possibilities for religious education in public-school studies. There are likewise many public-school studies which cannot be taught in the best way when religion is excluded from the educational program of the child. How, for example, can the high-school pupil gain an understanding of what took place in the first few centuries of the Christian era, if there is no mention of the influence of the Christian religion on that period?

Both public school and Church School will benefit from the working out of a system whereby Church School teaching and public-school teaching may sup-

plement one another, but the pupil will be benefited most of all. The pupil is not many different personalities, but one personality, and any plan bringing educational procedures into a unified system will thereby make the whole educational program more effective than it could otherwise be. A unified program of education makes for unified personalities, and the more personality is unified the stronger it becomes.

WEEK DAY RELIGIOUS EDUCATION ON RELEASED TIME

We come now to the consideration of an agency of such weighty importance and of such demonstrated significance that a full consideration of its value must be deferred to the next chapter. In the closing pages of the present chapter we shall describe the plan and give some attention to its legal status.

1. What Is Week Day Religious Education and the Released Time Plan? A Week Day Church School is a school for instruction in religion conducted on week days and running approximately throughout the public-school year. Usually the Week Day Church School meets during hours commonly given to public-school work. The pupils whose parents desire it are released from public-school duties for one or more periods of the public-school day in order that they may receive religious instruction in the churches. In practically all communities where the plan is being carried on, only such pupils are dismissed as have brought to the public schools written requests from their parents asking that this

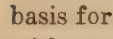
be done. Other pupils remain in the public schools and are given public-school work.

2. **The Legal Status of the Released Time Plan.** It is in connection with the released time plan that objection to the Week Day Church School most often arises. Many people jump to the conclusion that such a plan must be a violation of our legal provision for the separation of Church and State. The basis for such a conclusion we must presently examine with care, but before we do this let us consider the place of this released time plan in the Week Day Church School movement.

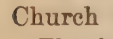
The following chart suggests some significant facts

THE PRESENT STATUS OF THE RELEASED TIME PLAN IN THE UNITED STATES OF AMERICA

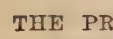
I. States Which Have Passed Laws Legalizing the Plan.



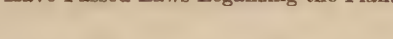
II. States Where the Plan Has Been in Operation, but Has Been Discontinued on Account of the Opposition of State Officials.



III. States in Which the Plan Has Not Been Tried, but in Which There Seems to Be No Legal Hindrance.



IV. States in Which the Plan Is in Operation by Usage, Though No Specific Legislation Concerning It Has Been Enacted.



concerning the released time plan. The number of states in which it has been placed on an unquestionably legal basis is the same as the number of

states where it has been discontinued on account of unfavorable opinions of state officials and other types of opposition. In the great majority of cases the plan is in operation through usage. These facts point to a situation which might become critical, if Church School leaders should fail to push the plan wisely and vigorously. It is likely that the large number of states in which the plan is now in operation by usage will in the near future either legalize it or take an unfavorable attitude toward it.

Released time is essential to any large achievement on the part of the Week Day Church School. A high type of work can be done in out-of-public-school hours, but even so the work accomplished will not be so satisfactory as it would be with a more generous and suitable time provision. Our public schools are now giving the children all that they ought to do on one day. They are giving them all that they ought to do in one week. Therefore the Week Day Church Schools, meeting after the close of the public schools or on Saturdays, are trying to carry on a program during time which the child ought to give to play or to home duties.

There is, moreover, a still more weighty argument for released time. Without this coöperation on the part of the public schools, Week Day Church Schools seldom enroll more than twenty per cent of the children of a community. With released time they often reach all the children of school age. The ability of the Week Day Church School to reach the millions of spiritually neglected children in our land when it has released time has been demonstrated as entirely possible by the success of the plan in scores of

communities. Without released time, however, the Week Day Church School is rather less effective than the Sunday School in this important matter.

Four states, namely, Iowa, Minnesota, Oregon, and South Dakota, have passed laws making released time permissible. The plan, however, is in successful operation in about thirty-eight states. In some ten states either the plan has not yet been tried or legal hindrances have compelled Church School leaders to give up the schools which were operating on released time. Washington, Idaho, California, and Massachusetts are the states in which Week Day Church Schools on released time have been abandoned on account of the opposition of state officials. In all these states, however, Week Day Church Schools operating in out-of-school hours still exist.

The most common objection to the released time plan consists in the argument that it is a violation of our principles of government which establish the separation of Church and State. This was the charge brought against the Week Day Church Schools of New York State by the Freethinkers Society. By mandamus proceedings they sought to compel School Commissioner Graves to close all the Week Day Church Schools in the state which were enjoying the released time privilege.

The case was carried through successive courts of the state until it reached the highest court in the commonwealth. The decisions were uniformly against the contentions of the Freethinkers Society and in support of the plan for releasing pupils for a reasonable period. In the decision handed down by the highest court, Judge E. J. Staley said: "I hold

that the excusing of children, at the request of their parents, for the period and purpose stated by a general regulation of the Board of Education of White Plains, was an act within the power of the board in its exercise of its judgment and discretion; that the determination of the board that such regulation comes within the provision permitting occasional absences not amounting to irregular attendance within the fair meaning of the term was not an abuse of its discretion in this regard; that the regulation was made in accordance with and not in violation of law; that the commissioner, in the exercise of his powers and in discharge of his duties, has no clear right or positive duty to act contrary in the premises; and that, a discretionary power having been lawfully exercised, a mandamus order cannot issue to revoke or annul the action taken. The application is denied."

This important decision in the highest court of New York was based in part on a decision of the United States Supreme Court in the case growing out of the Oregon Compulsory Education Bill. Justice Reynolds, in the closing paragraph of that decision, said: "The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the state to standardize its children by forcing them to accept instruction from public-school teachers only. The child is not the mere creature of the State; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations."[4]

[4] Vol. 268, U. S. Supreme Court Reports, p. 510; 69 Law Ed. 1070.

This Supreme Court decision has a direct bearing on the released time plan, and the New York court recognized the fact. The recognition of parental rights and responsibilities set forth in Judge Reynolds' opinion is the basis for the released time plan. If parents have the right to withdraw their children entirely from the public schools and to send them to parochial schools for their entire educational nurture, surely they have a right to ask that a reasonable portion of the child's working day, one or two hours a week, be set apart for religious teaching.

CHAPTER XI

THE ACHIEVEMENTS AND SIGNIFICANCE OF WEEK DAY RELIGIOUS EDUCATION

Churches have long been accustomed to do some educational work on week days. What has come to be known as week-day religious education, however, does not refer merely to this customary extension of the educational work of the Church into the days of the week. The Week Day Church School movement began in Gary, Indiana, in 1914. The movement has, therefore, been under way for a little more than fifteen years.

The number of communities carrying on week-day religious education increased slowly at first. By 1920 the number of cities and towns carrying on this type of work had increased to a total of only fifteen. The next year, however, the number reached fifty-three, and the year following, two hundred. One more year saw some six hundred cities, towns, and rural communities engaged in this type of work. In 1924, there were approximately a thousand communities in which the plan was in operation. No very thorough survey of the Week Day Church School work of the entire nation has been made since 1924. There are evidences, however, which indicate that more than two thousand communities are now conducting these schools in some form. These figures do not include

the rural Week Day Church Schools which have been organized by Sunday School missionaries. One denomination, the Presbyterian Church in the U. S. A., reported in 1928 that its missionaries had organized 1034 such schools. Since it is probable that the missionaries of other denominations, as well as the mis-

GROWTH IN THE NUMBER OF COMMUNITIES CARRYING ON WEEK DAY RELIGIOUS EDUCATION 1914 TO 1929

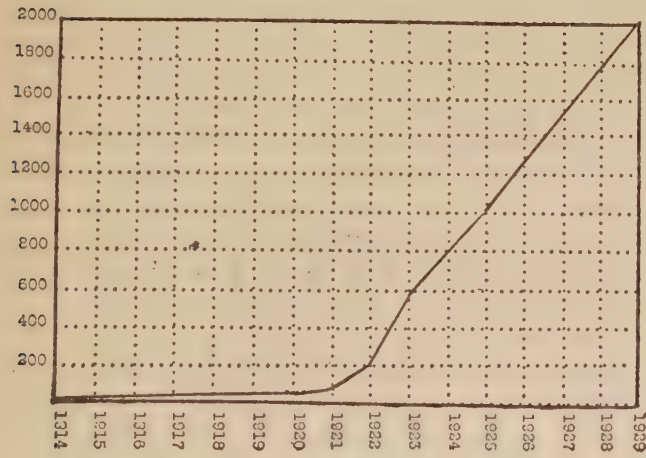


FIG. B

The above chart indicates that in 1920 the Week Day Church School movement began a rapid increase which it has maintained since that date. The above figures indicate communities, that is, cities, towns, or rural sections, where Week Day Church Schools have been established. They do not represent individual Week Day Church Schools, or centers. Some of the communities listed have as many as eighty centers. The chart does not show mission Week Day Church Schools organized by Sunday School missionaries, of which there were more than a thousand in 1929.

sionaries of organizations like the American Sunday School Union, have likewise been organizing these schools, the number of these rural enterprises may be quite large.

TYPES OF WEEK DAY CHURCH SCHOOLS

Week Day Church School systems differ widely in so far as organization is concerned. It sometimes appears that no community has a system exactly like that in any other community. These schools can be classified, however, into three groups which are fairly well defined. The classification here offered is based on the nature of the overhead organization rather than on the character of the work done in the schools, or their relations to the public-school system.

1. **The Individual Church Type.** Some Week Day Church Schools are carried on by the individual church in much the same way that it carries on its Sunday School. The church having charge of the school selects the course of study, secures the teachers, and pays the expenses connected with the school. There is no coöperation with other churches except that customary in the conduct of Sunday School work and other phases of religious education which make up the educational program of the Church. The Week Day Church School under this arrangement is an individual church enterprise.

2. **The Denominational Coöperative Type.** In some community systems of religious education, the Week Day Church Schools are under local church control in much the same way as has been indicated in

the preceding paragraph. There is, however, an overhead organization which has advisory relationships with the schools. This community board or committee attends to such matters as the training of teachers, the arrangement with the public-school authorities whereby pupils are dismissed, publicity intended for the promotion of the plan as a whole, and other such matters. Wheeling, West Virginia; Martins Ferry, Ohio; and Batavia, Illinois, have systems of this type.

3. **The Interdenominational Type.** In some communities the churches unite in such a way as to put week-day religious education on a specifically interdenominational, or union, basis. In this case, a community board or council is set up composed of representatives of the coöperating churches. The conduct of the schools is then given over to this board or council. The selection of a course of study, the employment of teachers, and the raising of the necessary finances thus become duties to be discharged, not by the churches as such, but by the board or council which the churches have created. Successful Week Day Church School systems of this type are in operation in Dayton, Ohio; Kansas City, Missouri; Chicago, Illinois; Wichita, Kansas; Berkeley, California; and many other cities.

4. **Systems Which Are Made Up of Two or More Types.** There has been a good deal of discussion as to which type of Week Day Church School organization is most desirable. As a matter of fact, no one type can be regarded as best for every community. Each has certain advantages, and local conditions may sometimes make one type desirable,

sometimes another. The individual church type and the denominational coöperative type each bring the Week Day Church School work into close contact with the individual church. This makes the financing of the enterprise a less arduous task in some communities. It also gives an opportunity for correlating the Week Day Church School work with the work done in other educational organizations of the individual church. Church people are apt to feel that Church Schools of this kind are peculiarly their own, whereas they do not always take the same interest in the interdenominational type of school.

The interdenominational type of school likewise has its advantages. It usually secures a better type of supervision and a more uniformly high standard of work than is attained under the other systems. It draws religious organizations into a type of coöperation and fellowship which is helpful in many ways.

In most communities it is found best to set up a system which is a combination of the second and third types. In cities of any considerable size there are apt to be certain denominations which insist on having their own Week Day Church Schools so that they may minister to their own children. If the interdenominational system is rigidly insisted upon under such circumstances unfortunate results are apt to follow. Churches have a right to desire their own Week Day Church Schools, if that seems to them to be the best use they can make of the opportunities offered by week-day religious education. It is not always narrow denominationalism that leads them so to desire. There is really no great difficulty in main-

taining a system wherein such churches as desire to do so may unite their efforts in the support of union Week Day Church School enterprises, while churches desiring to follow another plan are allowed to have their own schools. In such a system the community board or council has direct control of the interdenominational schools and maintains advisory relations with the others. Kansas City, Kansas, has such a system and it works out admirably. Some eighty-five week-day schools are maintained, and the number of teachers having part in the Week Day Church School teaching is about five hundred. Many of the schools are interdenominational, union enterprises in which two or more churches unite. Many of the schools are under local church control. The system maintains a full-time superintendent who visits all the schools and who exercises official control over the union enterprises and advisory control over the others. Protestants, Roman Catholics, and Jews find it possible to coöperate on this basis, and all these bodies contribute toward the financial support of the system.

CONTRIBUTIONS OF THE WEEK DAY CHURCH SCHOOL TO A LARGER AND BETTER SYSTEM OF RELIGIOUS EDUCATION

Since its beginning some fifteen years ago, the Week Day Church School movement has spread to nearly every state of the Union. Week Day Church Schools have likewise been organized in the District of Columbia, Alaska, and Hawaii. There is a splendid system in Honolulu, with 3500 children enrolled. The movement has entered foreign mission fields,

and schools organized on the Week Day Church School plan have been reported from Chili, Turkey, Albania, Burma, and the Philippine Islands.

The territorial expansion of the movement, however, is not its most striking feature. The strongest evidences for the inherent worth of the movement do not rest on its geographical spread over the nation, but in its demonstrated ability to solve some of the most important religious-educational problems of the present day.

1. **The Week Day Church School Movement Is Helping to Secure Adequate and Suitable Time for Religious Teaching.** For many years an inadequate and unsuitable time allowance has set bounds which the Church School has not been able to overcome. Limitations in this respect have made a pedagogically complete and efficient program of religious education practically impossible. Curriculum materials could not be made adequate because there was no time to use such materials. Certain phases of religious education, like training in worship and practice in Christian living, have usually been left out of the Church School program, largely on account of the lack of time. The meager time allowed to the Church School made it seem advisable to concentrate effort on the informational phases of religious education and little beyond this type of work has been undertaken. Improved methods of teaching have a way of requiring more time than methods less desirable seem to demand. Limitations as to time have therefore hindered the development of better methods of instruction in the Church School.

What has been said will indicate that, in helping

to solve the time problem, the Week Day Church School has helped to make the solution of many other problems possible. That this indication rests on fact will become increasingly evident as we pursue our discussion.

2. **The Week Day Church School Is Helping to Secure a Better Leadership for Religious Education.** Studies made by the writer some months ago indicate that two thirds of the teachers in Week Day Church Schools are either college or normal-school graduates. An equal proportion have likewise had public-school teaching experience. These findings show that in academic preparation and experience Week Day Church School teachers are far ahead of Church School teachers in general as revealed by the Indiana Survey and other like investigations. The Week Day Church School movement is doing something more than is indicated by this outstripping of Church School workers in general by Week Day Church School workers. It is helping to raise the whole leadership of the Church School to a new plain of efficiency. Sunday Schools closely associated with agencies like the Vacation Church School and the Week Day Church School soon begin to feel the influence of these new agencies and to respond to the higher standards which they have established.

3. **The Week Day Church School Is Helping to Bring Religious Education to the Spiritually Neglected Children and Youth of the Nation.** Practically every religious-educational survey that has been made in our country has revealed the fact that only about forty per cent of the children and youth of the land are in Sunday School, or any institution

where religious teaching is given. In this fundamental task of reaching their Church School constituencies the religious forces of the nation are only about forty per cent efficient.

Such a failure is tragic. It is a wonder that such findings do not produce a profound sensation. What if only forty per cent of our children were in public school or other institutions where secular instruction is given? If this were true we would do something about it, and we would do it quickly. We would be spurred to action by the conviction that such conditions in public education mean, within a few years, an illiterate nation. Since these conditions do exist in religious education, does not the present situation mean quite as inevitably a nation spiritually illiterate?

What problem of our nation is more important than this problem of bringing religious nurture to the rising generation? Here is the source of most of our difficulties in matters of Church and State. Here is the source of juvenile delinquency and adolescent crime. Finespun techniques in test and measurement may not exactly support what I have said, but common sense and history support it.

At least half of our leaders in religious education seem quite unconscious of the momentous importance of the problem revealed in these surveys. They seem to regard this problem as being of comparatively moderate importance. They pursue with zeal some new method of Church School teaching, or new theory of religious education, and leave this matter of reaching the childhood of the land with religious nurture practically out of consideration. What we need most

in religious education to-day is not some new and revolutionary method or theory—both need improving it is true—but most of all we need to face the tragic situation revealed in these surveys and to seek out some sane, businesslike, statesmanlike way of solving this vast problem.

The outstanding achievement of the Week Day Church School is its demonstrated ability to solve the problem to which attention has been called in the preceding statements. Scores of communities have brought religious teaching to one hundred per cent of their children of school age through week-day religious education. Ohio has eight cities which have achieved this splendid goal. The same state has sixteen cities where ninety-nine per cent of the children are enrolled in Week Day Church School classes. New York has many such communities. There are towns in Kansas, New Jersey, West Virginia, and Pennsylvania where all of the children of school age are receiving instruction in Week Day Church Schools.

No agency save the Week Day Church School has ever achieved this goal. What these communities have done others can do if they will. Their achievement was not due to unusually favorable conditions; in some instances conditions were unusually unfavorable. Their success was due to the interest and vision of the local leaders, and to the fact that the Week Day Church School offers a workable plan for achieving the results desired. There is no reason why the system of week-day religious education should not be extended until practically all the children of the nation are brought under religious in-

struction. No insurmountable obstacle lies in the way of this great achievement. America has surmounted more difficult tasks than this. What we need is not so much financial means and matured plans as faith and vision.

4. **Other Contributions of the Week Day Church School to an Improved Program of Religious Education.** When week-day religious education began there was scarcely a bound textbook in the country which had been published for use in Church Schools. At that time practically all Church School materials were published in paper-bound periodical form. Textbooks bound in cloth, with good illustrations, maps, and adequate teacher helps began to appear with the early Week Day Church Schools, and they have now become common. Such volumes now number more than one hundred.

When the Week Day Church School movement began, there was hardly any attempt to correlate the work of different Church School agencies and thus secure a unified program. There was hardly any consciousness of the need of correlation. The various Church School agencies were going on their way independently of one another with no common goals, no division of labor, no coöperation. Competition and overlapping were so common as to be taken for granted.

The demand for a correlated and unified program of religious education began with Week Day Church School leaders. They quickly decided that if the Week Day Church School were to yield its maximum benefit to religious education it must not be just one more agency added to an already long list.

These leaders began to seek plans whereby week-day religious education might be adjusted to the work of the Sunday School and that of other Church School organizations. Out of this effort has grown the whole movement for a correlated, or integrated, system of religious education. Out of it have emerged the "age-group programs" which are receiving such marked attention on the part of many denominations.

When week-day religious education began there were but feeble attempts to secure for Church School pupils what has come to be called "expressional work." Worship was not at that time much emphasized as a factor in religious education. The main aim of Church School leaders at that time was the imparting of religious information, as has been pointed out in a preceding paragraph. With the coming of week-day religious education, these neglected phases of the Church School task began to be emphasized. The more adequate time provision made possible through this new agency gave an opportunity for a larger measure of expressional work and worship than had up to that time been possible in the Church School. From the first, many Week Day Church School leaders sought a pedagogically complete program, one in which religious information should be supplied as abundantly as necessary, in which the religious emotions should be cultivated through worship, and in which there should be a large place for practice in religious living.

Of course the Week Day Church School movement was not the only factor at work lifting religious education to these higher levels. It was, neverthe-

less, an important influence in all the improvements we have noted and has continually tended to bring these improvements into being.

ADAPTABILITY OF THE WEEK DAY CHURCH SCHOOL PLAN

The Week Day Church School movement is still young. It has not yet settled into standardized forms of organization and established modes of procedure. It is capable of such modifications as may be required to fit it to the needs of practically any type of community. These statements are not based on mere speculation as to the possibilities of the Week Day Church School plan. They are based on the demonstrated ability of the movement to undergo modifications demanded by a wide range of conditions and needs.

1. **Week Day Religious Education in Our Great Cities.** There is hardly a great city in the country which has not been experimenting in week-day religious education. Word has just come that in a certain section of Chicago Week Day Church Schools for junior-high-school pupils have been organized on released time and with public-school credit for work done. Three full-time teachers are in charge of the enterprise, and the number of pupils enrolled is increasing steadily. This undertaking is of unusual interest. It grew out of a move on the part of the public-school board and other officials of the city. These officials, alarmed at a particularly deplorable outbreak of banditry in their municipality, called together a group of religious educators and sought their advice as to what ought to be done. As a result

the public-school board gladly entered into the arrangements whereby the Week Day Church Schools we have noted were organized on a two-year experimental basis.

In cities like New York and Philadelphia, where released time has up to the present been denied, there is an active and growing demand that this privilege be extended to the religious forces. Moreover, these great cities are being gradually surrounded by suburban communities where week-day religious education on released time is firmly established. Pittsburgh has several such suburban areas. Jenkintown, just outside the municipal limits of Philadelphia, has a fine Week Day Church School system enrolling practically every child of school age in the community. Conditions are similar in the vast suburban areas of New York City which stretch around from eastern New Jersey to Long Island. Many communities in this arc of suburban districts have established Week Day Church Schools. Conditions being such, it is only logical to suppose that all the great cities of the land will ultimately follow the example set by Chicago, Dayton, Cleveland and other cities in calling to their aid the religious forces in their population, and offering to these forces the marked advantages which come through week-day religious education on released time.

Some of the gravest problems of our nation center in these great cities. It is there that relations between labor and capital are apt to become most strained. It is there that many nationalities are blended. It is there that civilization shows its most marked tendency to sink into banditry and anarchy.

There is only one salvation for these great congested centers of population which draw to themselves and dissipate the more morally robust life of rural and suburban America. That salvation is through religion, through faith in God and immortality and the high destiny of man as being created in the divine image. Week-day religious education will give religion a chance in the city.

It is within the congested areas of our great cities that the Christian Church faces her gravest problems. In many such areas the Church is on the retreat. Surrounded by a teeming population of foreign-speaking people, many a down-town church is slowly perishing. The greatest opportunity of such a church is nearly always the opportunity which rests with the children of its district. With released time such a church would have opened before it a great task, a task in the faithful performance of which many a languishing city church has found a new life.

2. **Week Day Religious Education in Our Cities of Smaller Size and in Our Towns.** Week day religious education is peculiarly fitted for use in our smaller cities and in our towns. Perhaps a specific illustration may serve to indicate the truth of this assertion. Kansas City, Kansas, has already been mentioned. It has a population of about 150,000 and is an example of the cities we have in mind.

Some seven years ago certain surveys were made in Kansas City by the religious forces of the town. These surveys revealed the fact that, while there were some 15,000 children in the first six grades of the public schools, there were only about 3,500 chil-

dren of these same grades in the Sunday Schools and other religious-educational agencies of the community. The survey also showed that while the city had been growing steadily for a decade there had been no growth in Sunday School attendance during that period. The enrollment in the Sunday Schools had fluctuated during the previous ten years, but there had been no net gain.

Alarmed by these revelations the church leaders of Kansas City turned to week-day religious instruction. Schools were organized which enrolled nearly 8,000 children the first year. The enrollment at the present time is between 11,000 and 12,000. Nearly all the children of the city who are in the first six grades of the public schools are enrolled in Week Day Church School classes. A high type of work is being done. Much of the work in these Week Day Church Schools of Kansas City compares favorably with the work being done in our best public schools.

The week-day work in Kansas City began at once to influence the Sunday Schools. More pupils were added to the Sunday Schools during the first year the Week Day Church Schools were in operation than had been added during the previous twelve or fifteen years. Church life has felt the effects of the larger and better program of religious education. The Easter coming at the close, or near the close, of their first year of week-day religious education saw the largest ingathering of new members the churches of the city had ever experienced. Most of those who united with the Church at that time were either pupils from the Week Day Church Schools or parents and friends of these pupils.

Kansas City has been chosen merely for purposes of illustration. There are many other cities where week-day religious education is quite as successful as it is in Kansas City. Conditions in Kansas City were not especially favorable for launching such a movement. Indeed, in many ways conditions were peculiarly unfavorable for such an undertaking. The city is made up of several somewhat isolated communities which until recently were independent municipalities. There is even now little community consciousness. The town is overshadowed by the near presence of a much larger municipality, Kansas City, Missouri. Most of the Church people belong to the laboring class, the men working in the railroad shops and meat packing establishments for which the district is noted. Most of the churches are in financial difficulties of some sort, struggling to erect and pay for more adequate buildings. And yet in spite of these severe handicaps Kansas City has achieved an outstanding success in Week Day Church School work. What Kansas City has achieved could be achieved in hundreds of other American cities of a similar size, if the religious leaders in these cities only had the needed vision, faith, and perseverance.

3. **Week Day Religious Education in Rural America.** The religious problems connected with life in rural America are quite as important as the problems connected with our great cities. Rural communities have up to the present time furnished most of the life, energy, and idealism without which our great cities would speedily disintegrate. These rural communities are like the springs and brooks

which feed a mighty river; when the springs and brooks fail the river ceases to flow.

Week-day religious education is as potent a force for good in rural America as it is in our cities and towns. In one Michigan township there were five years ago some 800 children enrolled in country schools. In the same township were three small Sunday Schools enrolling about 150 children of school age. A pastor in the township became interested in week-day religious education and organized a Week Day Church School in connection with one of the rural public schools. The experiment was successful and he kept on enlarging his work until he had Week Day Church Schools organized in connection with every rural school in the township. When this was brought about, it was found that of the 800 children in the country schools practically everyone was attending the Week Day Church School classes.

Work similar to that in Michigan has been done near Polo, Illinois; near Providence, Rhode Island; in western Kansas; and on the coast of Oregon in the neighborhood of Marshfield. It has been duplicated in the mountains of Tennessee, and in the central region of the Ozarks of Missouri. Enough has been accomplished to demonstrate the fact that in week-day religious education a great new field of service is opened up to the Church in rural America.

This rural Church School work is of special significance in communities where consolidated public schools have been organized. In Alexandria, Pennsylvania, there is such a school which draws its pupils from a wide, thinly settled area. It was found on investigation that practically none of the children

brought in to the Alexandria consolidated school were enrolled in any Sunday School. There were no Sunday Schools which they could attend. A Week Day Church School system was established in close cooperation with the consolidated public school of Alexandria. One hundred per cent of the children in the public school are now receiving religious instruction in the Week Day Church School with which the public school coöperates and thus religious education of a high type is being supplied to the children of a wide area. A plan similar to that just described is being carried out at Deerfield, New Jersey.

There is another phase of Week Day Church School work which is of much importance since it has to do with the bringing of religious education to the children of rural America who have heretofore not enjoyed that privilege. I have already mentioned the work done by Sunday School missionaries. The plan is to have the rural school dismiss one hour early once a week. Then the teacher of the school, or some other person selected for the purpose, gives the children an hour of religious instruction. Pupils who wish to do so, or whose parents request it, are allowed to go home during the time the Week Day Church School is in session. As a matter of fact, practically all children gladly remain for the religious class.

During the year 1929 some 30,000 children were taught in rural Week Day Church Schools of the kind which has been described. Few difficulties seem to arise in carrying out the plan. These rural communities are usually predominantly Protestant. Where this is not the case other religious bodies than

the Protestant denominations have usually given the plan their approval. There seems every reason to believe that the system might be widely extended in rural America. In many cases these Week Day Church Schools have resulted in the organization of a permanent Sunday School. It has been demonstrated that Church Schools of this type can be organized and maintained wherever a public school can be organized and maintained.

THE POSSIBILITIES OF THE WEEK DAY CHURCH SCHOOL PLAN

Compared with the whole task awaiting the Church in the field of education, what has been accomplished in week-day religious education does not appear large. Scarcely six per cent of the churches in the nation have as yet made use of this new agency. A half-million children have been reached by it, but there are many millions more who still await its coming to their home communities. As a demonstration of what is possible, however, the achievements of week-day religious education are profoundly significant. A way has been found whereby public schools and Church Schools may work together in helpful coöperation without any violation of our principles of government. A way has been discovered for reaching the children and youth of the land with effective religious teaching. A way has been found whereby Protestants, Roman Catholics, and Jews can coöperate in an educational program without any sacrifice of principle or trouble-producing entanglements. What could be more significant than these discoveries?

Taking everything into consideration, it seems certain that the Week Day Church School movement is the most promising development that has appeared within the educational work of the Church for many decades. The Week Day Church School seems to offer a central and organizing agency about which the whole educational program of the Church may be constructed. It likewise opens a way for that close coöperation of Church and State in education which we have seen to be essential both to the schools of the Church and the schools of the State. It opens the way to the erection of a nation-wide coöperative system of education for America, and, may we not believe, for the world.

CHAPTER XII

THE NATIONAL SYSTEM OF EDUCATION TOWARD WHICH WE ARE MOVING

I HAVE no desire to turn prophet in the closing chapter of this book. It is not possible for anyone to-day to foretell what the educational program of America is to be a hundred years hence. And yet the studies which we have been pursuing would be quite valueless did they not give us some insight regarding what the future has in store. We have been studying a complex of educational movements. Some of these movements exist within public education, some within religious education. These movements are not isolated the one from the other. They are all interrelated. This interrelation consists in something more than contemporaneous occurrence within the life and experience of the American people. They are organically related. Having considered these various movements within the schools of the Church and the schools of the State, we come now to a study of their combined influence on the educational future of America. There is a logic of events which is discoverable by people who take time to analyze the movements of thought and sentiment and action which characterize any particular period of history. What does the complex of educational movements which we have been

considering portend as to the system of education which we shall ultimately evolve in our country?

AN EDUCATIONAL SYSTEM IN WHICH RELIGION IS BASIC

We have reasons for believing that the future educational system of America will be basically religious. When the history of our nation has stretched out across many centuries, the present tendency to attempt the construction of an educational system on a non-religious basis may appear as only a passing episode. Education and religion are too intimately related to exist independently of one another. If education should discard religion, and religion should die, civilization would die without the support of religion, and of course education would die with it. In a way every movement we have studied may be interpreted as pointing to the conclusion that religion will ultimately have a large place in the foundational structure of American education.

The character-education program of the public schools we have seen to be aimed at goals so like the goals of religion that they can scarcely be distinguished from the standards of conduct and personal righteousness which the Christian Church has always not only emphasized but enabled people to achieve in an ever larger and larger measure. Public-school leaders will discover sooner or later that near-religious goals cannot be attained without religion. Two courses will then lie open to them. They may either abandon the pursuit of the chosen goals, or call in the help of religion. Some public educators may be willing to see the high goals they have chosen replaced by

goals of a lower kind. Some may even come to believe that the disintegration of these near-religious goals is necessary and desirable, as Bertrand Russell has already done. Because the greater part of our public-school leaders are idealists, there can hardly be a general abandonment of goals based on the high idealism born of the Christian religion. Therefore, we may assume that sooner or later the public schools will call to their assistance the religious forces through the aid of which the dreams of public-school leaders may be progressively realized. With all our faults and seeming materialism we Americans are after all idealists. A devastating kind of antireligious realism may fascinate us for a while, but it can never satisfy that within us which is most distinctly human, most distinctly American. Our Pilgrim forefathers were idealists, and we shall never finally discard the heritage we have in them.

Because of the facts which have been stated we may expect that the character-education movement will ultimately result in the restoring of religious elements to the public-school curriculum, and the recognition of religion in the whole program of public education. For a little while, public-school leaders may contend that they can do all that is necessary for the children, and therefore the character-education movement in the public schools may for a time be a handicap to religious education. It seems certain that in the end, however, by the logic of events, the movement will tend toward the exalting of religion as an element in education.

On the face of it, the secularization of the public-school curriculum looks like a movement wholly detri-

mental to religion. We have seen, however, that this secularization is unjustified; that it has gone beyond reasonable bounds, beyond anything required by the separation of Church and State. When a movement thus goes beyond what is reasonable and just, it soon becomes unstable. A reaction then begins which is beneficial to the cause lying in the direction opposite to that which the said movement is taking. We have seen some indication that such a reaction is beginning in the matter of public-school secularization. The decision of that California judge who declared that the Bible ought not to be allowed even in a public-school library was so extreme that it had a good deal of influence in bringing about legislation in several states restoring the custom of Bible-reading in public schools. Moreover, extreme secularization of public education has now become the favorite objective of atheists and antireligionists of every sort. Religious people are beginning to surmise that if people of this type are so eager for secularization there must be something wrong with the plan.

A completely secularized public-school system would be one of the most potent agencies for the propagation of agnosticism and atheism that the world has ever seen. Children are peculiarly sensitive to suggestion. If they live in a religious atmosphere they tend to become religious. If they live in a nonreligious or antireligious atmosphere, they tend to become nonreligious or antireligious. The secularization of the public-school curriculum tends to make the atmosphere of the public school nonreligious if not antireligious. If the American people could only be brought to realize this

and to understand that the maintenance of a religious atmosphere in the public schools is both desirable and possible under our system of government, the secularization of our public-school program would quickly end.

It is not likely that the American people will ever be content with an absolutely divided educational system. Such a situation makes for inefficiency not only in religious education but also in public education. The American mind is intolerant of inefficiency and sometimes the inefficiency which results from the necessity of getting an education in two noncoöperating institutions will be discovered, and a remedy will be found. The child is one child, and in order to be efficient the educational program must have unity.

What has been said about the secularization movement applies equally well to the antireligious movement in higher education. The group actively promoting this antireligious movement in our colleges and universities is not large. It is composed of people who have rejected religion for themselves and who are bent on bringing higher education in line with their own antireligious attitudes. These "intellectuals," these leaders of our American "intelligentsia," have in some way gained a wide recognition as leaders in educational science. They seem to assume a sort of proprietorship over such terms as "scientific," "modern," and "progressive." Unfortunately public opinion hardly seems to challenge this assumption at all.

The most serious element in the situation, however, does not lie with these out-and-out antireligionists.

It lies in the fact that a multitude of public educators are blindly following the theories which this group have constructed and which they are diligently promoting. It is really remarkable how some people deeply loyal to religion will follow the lead of these antireligionists and use educational procedures which are based on philosophical theories which are destructive to religion. This thing is happening both in public schools and in Church Schools. In the early centuries of its existence, the Church developed a polemic against antireligious philosophy in the theological field of thought. It needs to-day to develop a polemic against these same philosophical theories as they have now reappeared in the field of psychology and education.

In a preceding chapter we considered some phases of the antireligious movement in higher education. The exaggerated iconoclasm of leaders like Shaw, Russell, Watson, and others is almost sure to bring on a reaction, and public educators will swing once more toward foundations which have stood the test of the centuries. Thus even the rampant antireligious movement in higher education may become an influence causing our public educators to return to the broadly religious basis on which education once rested in our country.

Our splendid force of public-school teachers are not going to be swept off their feet by antireligious propaganda in higher institutions of learning. I am inclined to believe that there is something in the teaching task which will keep most of them true to religion. Teachers of little children have a sacred

task. If they realize the momentous importance of their work and are conscientious in doing it, they are almost driven at times to seek the strength and vision which religion alone can give. That teachers should become actually antireligious is about as probable as that ministers should become so. Of course both of these results are possible, but they are hardly probable.

The other day a superintendent in a Kansas town sent me the following poem. I believe it expresses sentiments which are still strong in the hearts of thousands of public-school teachers.

PRAYER FOR TEACHERS

As to the seer in ancient time
The angel came with coal of flame,
And touched his lips that he might speak,
O God, in thine almighty name,
So to us in this later day
Send down a purifying ray.

Put forth thy hand and touch our mouths
Whose holy task it is to teach
And guide the minds of eager youth,
That we may have inspiring speech.
Grant us vast patience, insight wise,
The open mind and heart and eyes.

Thus cleansed and quickened may we go
And teach those in the morn of life
The beauty and the might of peace,
The sin and ugliness of strife.
Then shall the angel voice proclaim,
"You, too, have spoken in God's name."

—*Marguerite Emilio.*

There is a growing conviction that religion must be made basic in all our educational system. Judges

of juvenile courts have come to believe that our educational program must furnish the religious foundations on which morality may be safely constructed. The act of the Chicago school board in calling into consultation leading religious educators of the country has already been noted. Parents are feeling the need for an educational program in the schools which their children attend, a program which will support rather than defeat the religious nurture provided in the home.

A SYSTEM IN WHICH STATE AND CHURCH COÖPERATE

It has already been suggested that many of our educational problems will find their solution in a coöperative system of national education wherein Church and State will maintain their freedom and separate status, but in which the two institutions will work together for common goals and maintain an equitable division of labor. Evidences have been considered which indicate that we are moving toward such a system. The custom of granting public-school credit for outside Bible study is growing and is now established in most of our states. The released time plan is a notable example of coöperation between the schools of the State and the schools of the Church. The practice of reading the Bible in public schools is being legalized in states where it was for a time prohibited.

Religious education, in spite of certain hindrances, is being steadily improved in America. Better buildings are being constructed for the Church Schools. Better courses of lessons are being published. Better

methods of teaching are coming into use. All these improvements will have an influence on coöperation between Church Schools and public schools. When the Church Schools reach a point of efficiency comparable with that of the public schools, coöperation between the two systems will be almost inevitable.

Cases like the Oregon School Law case, and the cases against the Week Day Church Schools in New York State, are clarifying public thought with regard to what is required by the separation of Church and State. Americans had not thought this matter through before, but the emergence of week-day religious education and released time is forcing them to do so. That ardent denominationalism which was much to blame for the exclusion of religion from our tax-supported schools is clearly on the wane. In its place there is growing up a spirit of toleration which makes large coöperative effort in religious education possible. This spirit of interdenominational friendliness will tend to make possible the restoration of broadly religious teaching in our public schools.

In addition to all this, it may be said that ours is becoming increasingly an age of coöperation. Coöperation between economic interests rather than competitive struggle is being recognized as a sound business principle. Nations are beginning to realize that coöperation, and not war, is the best way to promote national progress and national greatness. In this atmosphere which is nation-wide and world-wide it will be no longer possible for Church Schools and public schools in America to maintain a state of isolation from one another.

A SYSTEM IN WHICH THE CHURCH MAINTAINS AN EFFICIENT EDUCATIONAL PROGRAM

The rise of the public-school system in America, with its progressive secularization, has thrown upon the Churches of the nation a task to which they have not yet adjusted themselves. The logic of events has thrown upon the religious forces of the nation an indispensable part of education, but neither Church School leaders nor public-school leaders have as yet realized this fact as they should. If public-school leaders realized it, they would gladly give to the Church School such recognition and assistance as they could. If Church School leaders realized it, the religious forces of the nation would take their educational task more seriously than they are accustomed to do. The encouraging feature in the situation lies in the fact that there is a growing realization that henceforth we must have two systems of education in America and that the Church School system, being every whit as important as the public-school system, must be given an opportunity to do its task with efficiency.

1. **The Sunday School in an Efficient National System of Religious Education.** Sunday School work in our country has been developing for more than a hundred years. The Sunday School has become our greatest recruiting agency for the Church. At least eighty per cent of the people who unite with the Church from year to year come out of the Sunday School. Of course, this does not mean that the Sunday School was the only influence leading these people

to take this important step. It does mean, however, that the Sunday School was one of these influences.

The Sunday School has been our chief agency for reaching the spiritually neglected children of our frontier regions and thinly settled districts. The importance of these rural Sunday Schools can hardly be overestimated. They have helped much in the preservation of the religious life of America.

What will be the place of the Sunday School in the new Church School program which is coming into view? Will it be supplanted by such new agencies as the Vacation Church School and the Week Day Church School? There seem to be reasons for believing that the Sunday School, instead of coming to a termination of its life and service, is coming to a new day of power and influence. Relieved of a part of the educational task which was too heavy for it to bear alone, the Sunday School will rapidly develop new efficiency. It will be able to specialize in certain phases of religious education, possibly in worship, which is a matter belonging peculiarly to our Christian Sabbath.

2. **The Vacation Church School and the New Program of Religious Education.** The Vacation Church School offers a unique opportunity for religious teaching. Coming on consecutive days in summer and with a liberal time allowance, the sessions of the Vacation Church School make it possible for the Church to utilize many methods and devices which can be used hardly at all on Sunday, and to only a limited extent in Week Day Church School classes. A Vacation Church School of standard length offers to the child a larger program of education than is offered

in an entire year of Sunday School work. Since many churches undertake little educational work except that done in Sunday School, they can more than double their program by making use of this new agency.

The Vacation Church School, like the mission Sunday School, is proving to be a spiritual boon to the children of our rural districts as well as to the children in our great cities. It seems certain that the Vacation Church School will ultimately take its place as an agency of primary importance in the religious-educational program which the Churches will carry on as their part of a coöperative educational system for America.

3. **The New Program and Expressional Organizations.** Expressional organizations like Christian Endeavor, the Epworth League, and the Baptist Young People's Union have done much to improve the educational work of the Church. They have added to religious education that practical side without which religious teaching so often becomes little else than an effort to impart factual information.

Too often these organizations have been hampered by the fact that they were unrelated to other phases of the educational work carried on by the church with which they had some relationship. One of the encouraging features of religious education to-day lies in the fact that churches are now recognizing the value of these expressional organizations and seeking to give them a larger place in their educational work.

In view of the important phase of education with which these expressional organizations are especially concerned, it seems certain that they will have a place in the new system of education which the Church is

evolving, a place which will be peculiarly their own but which will be a part of a larger, unified program.

4. **Clubs, Summer Camps, and Conferences in the New Church School Program.** The Church School program is being enlarged and strengthened by the inclusion within it of such agencies as clubs for boys and girls, summer camps, and various types of conferences. These agencies are often of unique value. They offer opportunities for the most intimate fellowship between pupils, and between the pupils and their adult leaders. Likewise, in many cases, they have the advantages which come with life in the open air and in close contact with nature. Many a youth has caught a new vision of life and its meaning within a group gathered about a camp fire or in a vesper service beside a river.

In the Church School program which is yet to be the latent possibilities of these religious-educational agencies will be utilized and the club and conference work of the Church, now in its infancy, will be so enlarged as to make its benefits available for all the children and youth of the Church School.

5. **The Week Day Church School and the Future Program of Religious Education.** I have already pointed out the importance of week-day religious education and released time in the national system of religious education which is coming into existence. None of the agencies which have been named are more important than this. None have so demonstrated their ability to reach the children of the nation with religious nurture. The Sunday School and the Vacation Church School have definite limits in this respect. The Sunday School never has reached

anywhere near the whole child population of the nation, and probably it never will. The Vacation Church School is equally hampered in this respect. The Week Day Church School, however, has demonstrated ability to reach as many children as the public schools reach. None of the other Church School agencies bring Church School leaders and public-school leaders into such close coöperation as does the Week Day Church School on released time. The Week Day Church School, likewise, has possibilities for reaching the outlying districts of rural America in a way, and to an extent, which is clearly impossible with other Church School agencies.

Because of the facts which have been stated, the Week Day Church School is fitted to become the central and formative element in a system of Church School agencies which have coöperative relationships with the public-school system. It is logical to believe, therefore, that in the future program of religious education Week Day Church School classes will play an important part.

6. **The Coming Program of Religious Education and the Teaching of Adults.** Adult education is the latest movement in Church School circles. It has large possibilities. Psychological investigations which seem to be reliable have demonstrated that adults are much more educable than has heretofore been supposed. Adult education has a unique value growing out of the fact that it touches the present problems of society in a vital way. The education of children looks toward the future, and the younger the children the more distant is the day toward which it looks. With adults we deal with the living present. Because

of these facts, we may believe that in the system of education which the Church maintains in its coöperation with the public schools there will be a systematic program of adult education.

OUR PROBLEM AND THE DESTINY OF RACE AND NATION

We began our study with a consideration of certain movements in the schools of the State and the schools of the Church. We now have followed these problems to what seems to be their right solution in a nation-wide, coöperative system of education. If the proposed solution is fundamentally sound, minor errors connected with its application and its establishment in practice will not be matters of great moment. The thing we need now is an educational goal big enough to include both public education and religious education. If the preceding pages have pointed to such a goal it is enough, even though the goal may not have been visualized completely in all its phases.

Our problem has a significance reaching out beyond the educational program which I trust has been brought within the view of the reader. The presence of such a program as we have indicated in the America of to-morrow, or its absence, will either make more illustrious or mar our history as a nation, and will condition favorably or unfavorably the contribution which we make to human progress. Like the Hebrews of old we to-day pause in the valley of decision. If our system of public education becomes godless, we shall be mere Philistines in so far as the divine plan of the ages is concerned. It may be well to recall in this connection George Adam Smith's fine par-

allel between the Philistines and the Hebrews. "Both Philistines and Hebrews," says he, "were immigrants into the land for the possession of which they fought through centuries. Both absorbed the populations they found upon it. Both succeeded to the Canaanite civilization and came under the fascination of the Canaanite religion. . . . Yet Israel survived and the Philistines disappeared. Israel attained a destiny equaled in the history of mankind only by Greece and Rome, whereas all the fame of the Philistine lies in having served as a foil to the genius of the Hebrews, and to-day his name against theirs is the symbol of impenetrableness and obscurantism. . . . It was not Israel's geographical position which prevented her from yielding to the Canaanite religion, or moved her, being still young and rude, to banish from her midst the soothsayers and necromancers, to whom the Philistines were wholly given over. But from the first Israel had within her a spirit, and before her an ideal, of which the Philistines knew nothing, and always her prophets identified the purpose—which they plainly recognized—of her establishment on so isolated and secure a position with the highest ends of righteousness, wisdom, and service to mankind."[1]

The spirit and the ideals which made the Hebrews great are precisely the values now at stake in the educational situation existing in America. Whether distant ages shall look back on our race and nation as we now look back on the Philistines, or shall see in our history what we now see in the story of the Hebrews, is

[1] Smith, G. A., "Historical Geography of the Holy Land," pp. 175-177.

a question which will be decided chiefly by the way in which we decide the problems now at issue in education.

What has been said suggests that our problem has to do with the divine goal of the ages. For those of us who are evangelical Protestants this fact ought to have serious weight. We believe that Jesus came to establish a Kingdom of God on earth. The plan for a coöperative system of education in America would give no special advantage to Christians, or to any particular group of Christians. All we seek is an equal opportunity for every type of religious belief. Nevertheless, we have confidence that not our own particular type of Christianity but an enlarged and purified type will ultimately prevail over all the world, and will become the religion of all mankind. By giving to the religion of Jesus that opportunity which is its right, our nation will prove itself worthy to take its place in God's eternal plan of human redemption.

BIBLIOGRAPHY

The present volume will have failed in one of its main objectives if it does not lead its readers to a further study of the problems which have been raised in its several chapters. Believing that many readers will wish to pursue further the study of the educational movements and tendencies which have been considered, I have added this brief list of books which I have found helpful in my own study of the problems we have been discussing.

I. Books Dealing with New Church School Agencies

"Religious Education and the State," by J. C. Jackson and C. F. Malmberg. Richard R. Smith, 1928.

"The Week Day Church School," by Walter Albion Squires. Presbyterian Board of Christian Education, 1921.

The book by Jackson and Malmberg is the latest volume on such Church School movements as week-day religious education, high-school credit for outside Bible study, and so forth.

II. Books on Psychology and Pedagogical Theory

"False Prophets," by J. M. Gillis. The Macmillan Company, 1925.

"Sinister Shadows," by E. M. Hadley. Tower Press, 1929.

"Outline of Psychology," by W. H. McDougall. Charles Scribner's Sons, 1923.

"Democracy and Education," by John Dewey. The Macmillan Company, 1916.

"Outline of Psychoanalysis." J. S. van Teslaar, Editor. Boni & Liveright, 1924.

The book by Hadley is an attempt to show the influence of Soviet Russia in the colleges and universities of America. The Dewey pedagogy is set forth in the volume named in the list and an opposing type of psychology is maintained in the book by McDougall. The Van Teslaar book contains articles by several disciples of Freud and will help the reader to understand the Freudian psychology.

III. Books on Philosophy

"Reconstruction in Philosophy," by John Dewey. Henry Holt & Company, 1920.

"The Quest for Certainty," by John Dewey. Minton, Balch & Company, 1929.

"Religion in the Making," by A. N. Whitehead. The Macmillan Company, 1926.

"Types of Philosophy," by W. E. Hocking. Charles Scribner's Sons, 1929.

No one is competent to analyze and evaluate the educational movements of our day without having first gained some true conception of the philosophical systems which are competing for supremacy in our educational system. The two books by Dewey will give the diligent and thoughtful reader some conception concerning the philosophical system which is most dominant in our educational theories at the present time. The book by Whitehead and the other book by Hocking will help the reader to understand the philosophical system which stands over against the Dewey philosophy as a candidate for a controlling place in our educational practice.

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